History of the Joint Synod of Ohio

C. V. SHEATSLEY



Rev. C. V. Sheatsley.

History of the Evangelical Lutheran Joint Synod of Ohio and Other States

From the Earliest Beginnings to 1919

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Dedication

To the young men and women of the Joint Synod, who will be inspired to greater love and service for their Church by a perusal of the story of the fathers, this volume is affectionately dedicated.

FOREWORD.

AT the solicitation of the Publication Board of the Joint Synod the preparation of this history has been undertaken. The work in itself is much to the liking of the author. Especially has he found delight in following the footsteps of the pioneers. An added incentive at this time is the fact that the Joint Synod is just rounding out her first century. It is about time the children of this generation should have a history of the pioneer Synod of the West in the language of the country. These incentives have kept us working away between the duties of a pastorate and our classes at Capital University.

It would be somewhat disappointing if this history were to be regarded as superficial; on the other hand it does not mean to be an exhaustive study nor yet a documentary history of the Joint Synod.

We have tried to make it readable for the average layman. In the first half of the century we have chiefly followed the men, in the second half we have considered their work. We have striven to give a true picture of the Synod at work for a hundred years. Here and there a little color has been added to enliven the cold dates and figures. Where feasible we have had the fathers speak for themselves.

The author and the Synod at large are under great obligations to Rev. Albert Beck of Dayton, O., who has both collected and collated much documentary material bearing on the history of the Synod. The collecting of the cuts and arranging of the index has also been done by

Bro. Beck. Dr. Theo. Mees, librarian at Capital University, has provided every facility and extended every courtesy possible in the collecting of the data. The German history of the Synod prepared by Prof. Wm. Schmidt and Rev. P. A. Peter has also been helpful in gathering the material. Rev. J. Sheatsley and Drs. Ackermann and Lenski have offered valuable suggestions in the preparation of the manuscript.

If among the sons and daughters of the Joint Synod there are but a few who find delight and profit in the perusal of these pages we shall feel amply repaid for our imperfect efforts; if many will read and be inspired to greater efforts in the Church so that she greatly prospers we shall rejoice and be glad; if any beyond the bounds of our Synod will read and become more fraternally disposed towards us we will gladly go forth to meet them.

The Lord has greatly blessed our Synod for a hundred years and more, may He bless the telling of the story in the years to come.

C. V. SHEATSLEY.

Capital University,
October 15, 1918.

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CHAPTER I.

1800-1818.

THE PIONEERS AND THEIR WORK.

In these days of distress of nations it affords a respite for the soul to hie away to some out-of-the-way corner and record the history of a band of consecrated men and women who, with no other weapon than the sword of the Spirit and no other purpose than the establishment of the Church of Jesus Christ, went bravely forward into the wilderness of the West preaching the everlasting Gospel as they went. Already a hundred years and more have passed since their first efforts were put forth. And now, as the first century passes into history, we must pause for just a little while and jot down for succeeding generations some of the achievements as well as some of the disappointments and failures of these pioneers. This year 1918 is opportune for this purpose. Just one hundred years ago the Joint Synod was organized at Somerset, Ohio. In commemoration of this event the First English District is to convene this year in Good Hope of the adjoining Glenford parish. As an added memorial this history of the Synod is being written and published in this historic year.

We do not want our past to be forgotten. We are not ashamed of our history. True, it has not been brilliant, but it carries with it many wholesome lessons and offers an incentive to us and our children to press zealously and earnestly forward in the great work of our Church.

Our Synod has had the best of reasons for her existence. She was not born out of strife nor were our forefathers a band of exiles who found no tolerance among the Lutheran brethren of the East. The Allegheny mountains, nature's natural barrier, answers the question, "Why the Joint Synod?" Had there been a prairie instead of this mountain chain we should probably be writing a chapter in the history of the old Ministerium of Pa.

When the tide of immigration began to flow down the western slopes of the Alleghenies and across into the Ohio country there came also a goodly number of sturdy Lutheran people seeking homes in the great West. The missionaries of the church followed and once on this side of the mountains they were cut off from kindred and home as well as from direct church supervision. Hence these pioneer missionaries gradually formed their own conference and finally formed a separate organization. This body was first called a Special Conference then a General Conference, afterwards a Joint Synod and today is known as the "Ev. Lutheran Joint Synod of Ohio and Other States," which rather long title we usually shorten to Joint Synod. In tracing the history of this body we are following a stream which starts with a number of little rivulets in the hills, gradually gathering volume and force as it flows on towards the Great Valley. This stream rising in the east and flowing westward followed in the wake of the sturdy Lutheran emigrant. It soon broadened into a river; and now, by the grace of God, it forms one of the most important tributaries of the great Lutheran Church of the Middle West.

The Joint Synod therefore needs offer no apology for her existence. She is a legitimate child born into the lap of that branch of the Lutheran family which journeyed

westward. She grew to synodical proportions as naturally as a child grows up to maturity and usefulness.

Let us look up for just a little while and notice our pioneer missionaries as they come down the western slopes of the Alleghenies. And as we look we can almost hear the waiting families sing as they beheld the messengers approaching: "How beautiful upon the mountains are the feet of him that bringeth good tidings."

John Stauch.

The first of these pioneers to carry a Lutheran ministerial seal across the mountains was Rev. John Stauch. The records of the Ministerium of Pennsylvania show that in 1793 "A certain Johannes Stauch handed in a petition from Virginia asking for his admission." On May 29th of this same year Mr. Stauch "received a license as catechist in Redstone, Morgantown and Salem under the supervision of the ordained preacher in Martinsburg." Already in 1794 Mr. Stauch was granted a full license and the records show that during his first year as catechist he baptized 148 persons. He was an indefatigable worker as a survey of his life will soon show. We have documentary evidence that in 1794 he was pressing on towards Ohio. This evidence is a hand-painted baptismal certificate signed by Stauch, dated May 30, 1794, Fallowfield Twp., Washington Co., Pa. We insert a cut of this certificate the original of which is now in the library of Capital University. It is our oldest document. It is a beautiful testimonial that our first messengers came as the anointed of the Lord, teaching and baptizing them.

We are also fortunate in having at hand a copy of a document which is practically an autobiography of missionary Stauch. The original of this sketch is in the Lu-

theran Historical Library at Gettysburg. After many years we are indeed fortunate in being able to insert here at least enough of the document to give a picture of that early day as well as of the labors and character of the leading spirit in the early annals of our Synod.

John Stauch writes in his autobiography: "I was born of poor but pious parents. My father was born and raised in Wuerttemberg, mother in Hanover. They emigrated to the United States in 1740 and settled in York Co., Pa. I was born Jan. 25, 1762. My mother exercised strict parental and Christian discipline over her children. As soon as they could lisp a language she taught them maxims, prayers and verses from the Bible, many of which remain indelibly impressed on my mind and conscience until this day of three score and ten years.

In rather an unhappy manner I passed my life until I reached my 19th year — then I saw plainly that my soul was not brought fully under the power of divine love. I tried to believe, for there is no hope except in the blessed promises of God's holy Book. For, 'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.' The thought that I must preach the Gospel took hold of my mind. This is now in my 19th year and woe is me if I do not obey the call. I made known the feeling of my mind to my parents and they were willing to have me educated for the Gospel ministry. They had the will and means. But they said I had better consult my pastor before engaging in such an important work. Accordingly I went to Rev. Goehring of York for advice. After asking me some questions, he dismissed me from his study with the advice to defer the matter for that time, and if it was God's will that I should be educated for the ministry it would be done. At a meeting with this same Rev. gentleman ten years after this he deeply regretted that he did

not sufficiently encourage me to qualify for the work of the ministry.

But it was now too late and it was evident that God had called me to the work of an evangelist, or pioneer to cross the Allegheny Mountains, and sound the Gospel trumpet in the wilderness of the West, where the heralds of the Cross had never been. After the close of my school I became an indentured apprentice to the wagon-making trade for four years in Little York, after which I traveled as a journeyman to Hagerstown, and while working there for Mr. Harry, I became acquainted with Miss Elizabeth Hogmyer, or Hagüemire, with whom I was joined in holy matrimony, in the summer of A. D. 1787. We started immediately after our marriage to seek a home in the Mississippi Valley, in company with one other young couple. For many days we journeyed, surmounting many grievous obstacles without an accident. But we were punished for desecrating the Holy Sabbath. By traveling on Saturday we remembered the Sabbath. But when it came we did not remember to keep it holy. Our agreement on Saturday was to rest when Sunday came. But on Saturday night there fell a heavy rain and swelled the waters in those mountains to make it dangerous for twenty or thirty hours after the rain, to ford, and when the day of rest came, and the end of the commandment, "Keep it holy," we attempted to cross the Savage Creek (one of the headwaters of the Potomac River) on Sunday morning, after the heavy rain of Saturday night. We plunged into it. My comrade got on the front horse, I on the saddle horse, the two women in the wagon. My comrade, when the horse commenced to swim, fell off and was swept away by the current, and no one to aid him or to save his life. Thus I was alone with the two women in the wagon to behold the solemn scene, with the judgment of God resting

on us and not yet over the stream. But our lives and the lives of the horses were saved. On Monday we crossed in safety, but one of our number was carried away by the stream and we saw him no more. As we were breaking our way into the wilderness we did not find turnpikes, macadamized roads, bridges, canals, railroads and such like facilities for traveling, but we had to take our compass for our guide, and ax and cut our way in many places through and around hills and rocks.

Now, when we had settled in the forest we opened a sugar camp, and when the Sabbath came we labored hard all day by gathering and boiling the water, thinking it right to save and boil it if God made it run on the Sabbath. When evening came we emptied the syrup into the trough and covered it with bark and retired to rest, after a hard Sabbath day's labor. During the night the cattle came to our camp and drank all the syrup, which sickened some and destroyed the life of others. So we not only lost our labor, but our cattle, also. These two incidents effectually convinced us that no good would come from violating God's law of the Sabbath by traveling and worldly labor, and never until this day have I tolerated in my family or churches, Sunday traveling, visiting or working under any pretense whatever, except works of necessity and works of mercy. We found a stopping place in the then called Virginia Glades, 160 miles from Hagerstown, from whence we started, and 20 miles from any settlement of white people that we knew of. During the first year we lived there, some young transient men and women came to visit us, but we knew of no settlers nearer than 20 miles from us. The second year there came six families and one young man. The wood ax then began to wake the echo. All around us forests fell. We here learned for the first time that the text, "It is not good for man to be alone,"

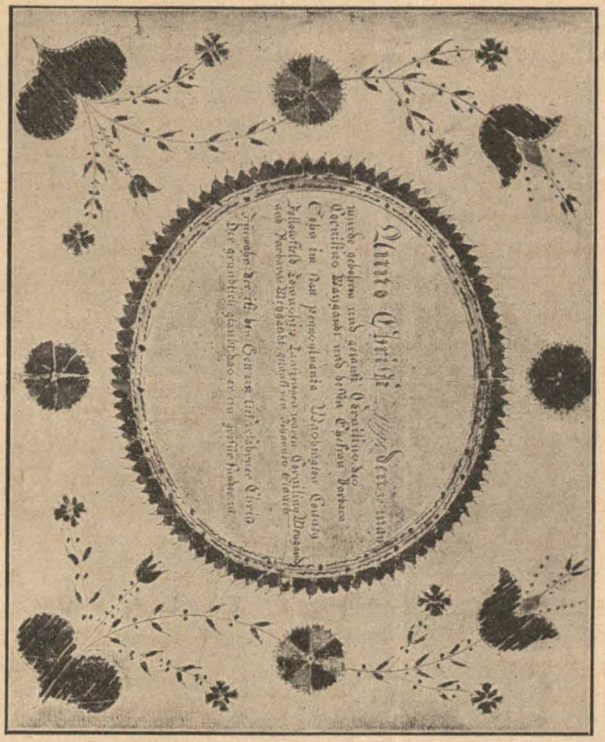
signifies more than husband and wife. Our Hagerstown fathers were mindful of our spiritual as well as our temporal destitution. Having no living ministry to send us, they sent us a sermon-book at their earliest opportunity and earnestly entreated us that we should assemble every Sabbath and praise God by singing and reading prayers and sermons, which we did every Sabbath, with good effect.

In our far off home people were as susceptible of moral and religious feeling, even if they were not as accomplished in their manners, as in the old settlements. A young man and woman came to us soon after our settling in our new home and requested me to marry them. He was tall and straight with a tawny complexion, a dark and restless eye, barefooted and clad from a little below the knees upwards with skins of animals. He carried his gun upon his shoulder, shot-pouch and powder-horn by his side, and his game in his hand, and his bride close by following him, who was also clad with the habiliments of the forest. They, as we ourselves, had no weekly periodicals to publish the fashions of the day, as sent to us from cities and foreign countries to crack our brains and burst our empty purses. He with a manly countenance, she with a mischievous smile upon her lip, asked to be married. We told them we had no license to perform a legal marriage. Now, they said they did not care, they intended to live together at any rate, and there was no minister in the country.

NOTE. — Justices of the peace had no license to confirm marriage contracts in the state of Virginia. S. S.

But we were a law unto ourselves, our own conscience bearing witness, our own thoughts accusing or excusing one another. They said as there was no preacher to be had,

and as we read sermons we could read marriage ceremonies also. We concluded after mature deliberation that we had better solemnize their nuptials. As I had been chosen to lead and read sermons and uniformly to lead in our religious eexrcises, it was consequently thought I should marry them. I accordingly did it backwoods style, without any license myself or asking them for one. Others came on the same business, and I served them also, considering matrimony more civil than religious ordination. I enquired for information from my friend, Rev. Goehring. He directed me to attend and enquire at a civil court in the state. I attended the session of court in western Virginia and obtained license or legal authority to solemnize matrimony. But now another difficulty more formidable than the first awaited us. It was the baptism of our children. I would always find some way to have my own baptized. But others thought it impossible for them. They wanted me to baptize their children. But I declined. They also wanted the Lord's Supper administered, and wanted me to do it or assume that right. We continued reading and talking from one Sabbath to another about spiritual things, with those who wished to hear us (and those that did not wish to hear stayed away from our meeting). The duty of preaching became more impressed on my mind than ever before, and my brethren thought that I could and must preach for them and others. But how could I support a family with a wife and four children in the wilderness, and study for the ministry was the dilemma. Jona fled to Tarshish, I to the wilderness, to suffer the lashings of a guilty conscience over wasted opportunities for obtaining mental training that is indispensably necessary for a proper exercise of the ministry. But I read: "I will lead thee into the wilderness and there be merciful unto thee." My thoughts



BAPTISMAL CERTIFICATE OF 1794.

continued to trouble me more and more. "Woe is me if I preach not the Gospel," was constantly ringing in my ears and on my mind. In dreams by night I dreamed that multitudes of early settlers would throng the place, tremble and weep at the recital of the Story of the Cross. Sometimes it seemed to me the learned and accomplished in the church would upbraid me for transcending my proper sphere. A wife and four children at home and in poverty, a meager pittance for my services in the church, the wretched condition around me, a smiling Savior with a glorious crown on high. In such visions I spent my nights.

After many prayers and much serious consideration, and in view of the blessed promises of God that their place of refuge should be the shadow of rocks, bread should be given them and their water should be sure, I formed a fixed resolution by the grace of God I would preach Jesus and trust God for good results. And this is one of the most important decisions I ever made. In a short time I was invited to Morgantown to commence my ministerial life. I went without any synodical authority, being of God, after the order of Melchisedec, and ministered to them, once in every four weeks. I was soon pressingly solicited to preach for a few Germans in Fayette county, Pa., twenty miles farther west, and in all seventy miles from home. Thus the field continued to increase, the poor Germans hungering for the bread of life. The cry was continually, "Come west," or "Come over and help us." Others asked to have their children baptized and catechised. There was no one to break to them the bread of life, to point them in a dying hour to the scene of Calvary and preach their funerals when they were dead. My heart sickened within me when I thought and saw the widespread destitution, that has always existed in the Lutheran Church in the West.

At the close of a hard Sabbath day's labor, I retired to rest. In my sleep my thought wandered to my distant home. I dreamed that my wife and I had parted and were to live together no more on earth. I started for home early next morning, confident that something serious awaited me. I reached home that day, a distance of forty miles and found all well. But on Wednesday following death came to my lonely cabin, and removed my dear, affectionate and pious wife to heaven. She suffered severely but patiently.

In her last moments, she gave her neighbors pious counsel, her little children a mother's dying blessing with her trembling hand resting upon their heads, to me a long farewell, and said: "I die happy," and immediately her spirit returned to God, who gave it. We buried her remains in a small burying place under a large oak tree in a lonely woods. We covered sod over her grave, and with the requiem in the tall pines, we returned to mourn her vacant seat at home and place of devotion. She went before us to heaven, and we were blessed in her loss for we were brought nearer that happy place by thinking of her there. We had wandered hand in hand through the desert of life; rejoiced and mourned, hungered and thirsted together for a few happy years. But God severed the tie that bound us, and His will be done. "Gott hilf mir, Amen!"

This heavy stroke of Divine providence very unexpectedly called me from my ministry to attend to the severed offices of my family. I made arrangements as soon as I could and returned to Hagerstown in May, 1793, after spending six years in the wilderness. The summer was advancing, and we were now driven from a paradise (for such my dead wife made our home) and exposed to all the ills of life. My four little ones were taken ill with the smallpox, and the horse I rode was claimed by an innkeeper in Hagerstown as stolen property. I had gotten him

in Fayette, in exchange for a less or lighter one, to suit the travel of the long journey. I was now bereft of my wife, deprived of my horse proven as stolen property. My motherless children were homeless and sick. Yet it was a source of unspeakable happiness to feel that we had done our duty before God and man; and there was still left in our desolation a merciful providence to guide us whithersoever we went. Nor was our humble confidence in the superintending care of heaven disappointed, for my old and for 20 years tried friend, Rev. Otterbein, preached within eight miles of Hagerstown, and came once more with consoling words that cheered my gloomy condition, and renewed my fainting spirits. He assured me that although God dwelled in darkness, He walks in light. His consolation encouraged me and his unfeigned sympathy and prayers did me good. At the close of the religious service he made a public statement of my destitute condition and raised a collection which amounted to a sufficient sum to purchase a horse.

I then continued my journey to the city of Philadelphia to attend the meeting of the Pennsylvania Evangelical Lutheran Synod, which convened May 27th, A. D. 1793. Was examined by that honorable body and was found competent to receive license as a catechist for one year. On my return home from Synod, I removed from Hagerstown to German Township, Fayette County, Penn., and occupied the glebe* and house belonging to St. Jacob's Church.

NOTE. — This glebe contains about 100 acres of land and was purchased by the early Lutheran German settlers, and obtained a title by paying a piece of foreign gold, a Sou. They borrowed the money from Martin Mason who was taken captive in the time of General Braddock's defeat at Ft. Pitt (now Pittsburg) by the Indians, while on his way to carry provisions to his father in the army, and who was sold to a French general for a bottle of gin

in A. D. 1755 and was taken to Canada and when grown up returned to his native land and brought this piece of gold with him and lent it to the congregation to pay for the land, and became and lived a devoted Christian and member of that Lutheran Church and lived to an advanced age and died in triumph of faith in what is now called Ashland County, Ohio. S. S.

I attended the next meeting of the Pennsylvania Synod, which convened on the 18th of June, 1794, in Reading, Pa., and was examined by that honorable body and found qualified to receive a candidate license to preach one year, in Salem, Morgantown, Redstone (und als weiter) and still farther west. These congregations and one in Washington County I organized before I was licensed to preach. I had ten preaching places in German Lutheran settlements, from one hundred miles to one hundred and sixty miles distant, to which I traveled every four weeks.

I lived when at home, in a cabin three years and one-half entirely alone, no living creature about me but my horse. My kind neighbors did my washing and baking of bread. I was joined in matrimony to Miss Catherine Troutman in 1796 and continued traveling as extensively as before. I had now been traveling and preaching five years as faithfully as I could and I began to doubt the reality of my call to preach. I could see there was not so much loud talk and laughter before and after the religious services as when we first engaged to preach to this people. But I seriously determined to abandon the ministry unless I had some good evidence on next round of having accomplished some lasting good. As I went I talked about my temptations and determinations. During the round I found four reliable men who said I was the honored instrument in the hand of God in their conversion. The first was converted on my preaching on self-deception, the second by my religious conversation in his father's family, the third

by my catechetical instruction and the fourth was converted while I was in the act of confirming him. Two of these became useful ministers in the Lutheran church.

NOTE. — I Suppose he alludes to H. Huett and H. Weygand.
S. S.

The tempter departed from me. I was resolved to sow the seed in the morning and not withhold my hand in the evening, until the grave shall hide me from the world and leave the event to God. My only trouble now was, how I could best instruct mourners for God, and awaken sinners to come to Christ. Young ministers will, perhaps, be at a loss to know how we contrived to study our sermons and travel so extensively. God has made provision in my situation. He bestows upon us both gifts and graces, and permits us to preach the same sermon repeatedly. And I believe this custom will uniformly hold good, and will benefit all who will go to church to serve God. But those who serve God by going to church perhaps will not be so well suited. Some are willing to hear it said they preach their sermons twice. But I repeatedly used a good sermon or discourse delivered by some good minister before, or preaching it four weeks in succession every day and night as we traveled and as I thought, to good effect to my hearers. They would often travel in company with me in numbers from 10 to 30 from one appointment to another, to hear the same discourse repeated. Constantly affirming they could get more meaning and comfort the second time of delivery than the first. As we were traveling along on one of these occasions, they would ask many questions about religion, heaven, hell and the resurrection of the dead and of the soul. Among other strange questions a black man asked me where a man got his soul? I thought or rather studied while my horse was following out a wind-

ing path which led me over some lofty hill to some lone hovel in the mountain or wilderness to kneel and pray by the bedside of the afflicted or dying and sing and talk to them before their eyes closed in death. If young ministers would thus go from house to house to visit and imitate Him that went about doing good and expound the Scriptures according to primitive apostolic custom, of taking a book or chapter for a lesson and after a clear exposition enforce its precepts on the mind and conscience of their hearers, and pray instead of always preaching from text in the ordinary way of sermonizing, they would doubtless be more useful. The faithful minister is not conformed to fashions of men and is not of the world, "even as Christ was not of the world." The first preachers of righteousness willingly suffered the loss of all things, and counted them but dross, that they might win Christ. They counted not their lives dear unto themselves in the fulfillment of their ministry. Many preachers in our day are but poorly qualified for the noble and sublime work of the ministry which is in itself the most glorious work to which mortals can be called in this life. May the Master give us more of the spirit of Luther and Christ than we now possess. Amen!

NOTE. — He would some days ride 25 miles and preach twice, and some days 3 sermons in 24 hours, and baptize from 3 to 10 children. As his private church book shows which he kept for himself from the beginning of his ministry. He has the names, ages and sex of all he confirmed, on record, also text, day and dates of sermons. S. S.

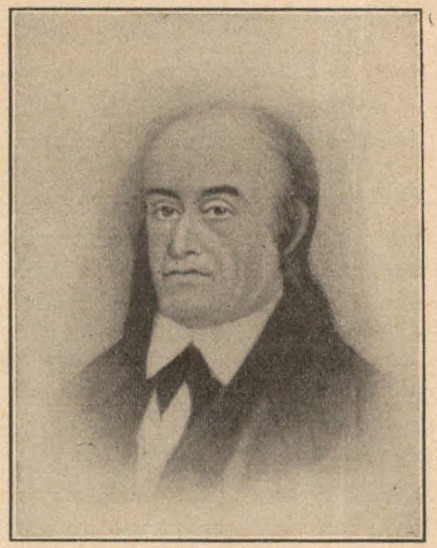
The Redstone country improved and settlers came rapidly until the price of land became too high for them. This induced emigrants to go west into the wilderness. In 1798 and 1799 vast numbers emigrated to the territory of

Ohio, which was at that time nearly an impenetrable forest. The first settlement in the territory was at Marietta at the confluence of the Ohio and Muskingum Rivers, in 1788. In A. D. 1799 the territory legislators met in Cincinnati and organized the civil government of the country and promoted the safety of pioneers by putting a check to the hostilities of the Indians. Among the first settlers in the territory of Ohio were many pious Germans from beyond the waters and eastern states. A large number bore the honorable name of Lutheran. Vast numbers of them were baptized and confirmed to membership in the Lutheran communion. But through the neglect of the use of the means of grace some had fallen into rationalism and all manner of sin. Others were pious and daily hungering after righteousness and continued in their daily devotions morning and evening in their cabins, kneeling in the dust upon their earthen floors, prayed fervently to the Great Shepherd to send them spiritual guides, to visit their families and baptize their babes and catechise and confirm their children, visit them in their affliction and speak comfortable words of promise to them in their dying moments and perform burial services at their graves. I heard their Macedonian call for help and read and understood the clause in my license, "Als weiter" (still farther). And also the command of the Divine Master, "Go ye into all the world and preach the Gospel to every creature." I had already an extensive field. But this evil destitution that prevailed in our church induced me to travel in thinly settled parts of Ohio, Kentucky, Western Virginia and Pennsylvania.

NOTE. — I think he only went into the state of Kentucky one time and that was in A. D. 1800. S. S.

And this I did for twelve years in succession. The first two I traveled 1430 miles before I returned home.

During these visits the people would come a long way, and especially the Lutherans, who had had the privilege in the east and in Germany to hear the preached Word almost every Sabbath, to our meetings, and hear the Word with deep attention and after a service would be loath to leave the place. In one instance, in the northern part of Tus-



Rev. John Stauch.

carawas County, Ohio, after a long service in an open barn, after we had closed the service and pronounced the benediction, the people sat down and asked for another discourse. We gave them a discourse on keeping the Sabbath day holy. They also embraced these opportunities of having their children baptized. We baptized twenty-three children in one day under the green trees where we worshipped, with

our Great Father's broad blue canopy stretched over our heads to show us how great and good He is.

During these excursions I was often exposed to great deprivations, inclemency of weather and peril of wilderness. Not infrequently the night found me in the woods, a long distance from any habitation, my only alternative was to tie my horse to a sapling for safe-keeping, and take my saddle and blanket for a bed, and like Jacob of old, who took a stone for his pillow, lie down in that place to sleep, so I would resign myself to the mercy of the night. And, like him, in the morning I would be refreshed and encouraged by visions of the night, if not like him to see the ladder and angelic visions. For any of us would be willing to take up with Jacob's pillow if we might but have Jacob's dreams. Yet I was permitted to appropriate the blessed promise made to him for my safety and comfort. For the Lord said, "Behold I will be with thee and will keep thee in this place and whithersoever thou goest, and bring thee again into this land. For I will not leave thee until I do that which I have spoken to thee of." And like Jacob I was kept and fed and clothed and like him was permitted to live and return to my home in safety. For neither myself nor horse were ever sick when duty required me to go. And this I considered a special providence as I was compelled to swim waters and climb hills in the new country, to encounter swamps that were often dangerous, so that I might reach my appointments in the settlements 12 to 30 miles distant.

In October, A. D. 1802, a meeting was held in Jacob's church, in German Township, Fayette County, Pa., by the assistance of Rev. H. Fremmer and Rev. H. Eddinger. During this meeting, which continued for one week, some twenty persons fell in their seats.

NOTE. — Or while on the seats in some the whole muscular body seemed to be agitated like a child before a fever and in others resembled a faint. S. S.

While others left their seats and hurried out of the house, some with indignation and others from fear; the falling or jerking, as it was called, was a strange phenomenon, indeed. Men and women in perfect health were involuntarily and often suddenly jerked about like persons afflicted with St. Vitus dance. While others fell down and appeared in a state of syncope. This falling work had been going on in the Presbyterian church previous to its appearing in my church. Kentucky and Tennessee was the seat or beginning of this religious mania, which the Presbyterian clergy called phastia. Be this as it may, the results of these exercises and this protracted meeting led to painful divisions of the congregations. For a number of persons and a number of the congregations shortly after this separated themselves from the church and employed a Rev. Kittlebaugh to preach at M. G. Riffles in sight of my meeting house, at the same hour that I preached in the church. Under these circumstances the friends of Rev. Kittlebaugh preferred an accusation against me to the Pennsylvania Synod, which convened on the 30th of May, 1804. In this accusation, seven charges were named against me, viz.: 1st. That I had refused to give the order of the Ministerium when it was demanded. 2nd. That I had made my father-in-law and brother-in-law deacons of the church, so they could do nothing with me. 3rd. That I did not speak a word of German to my family. 4th. That I broke up the German schools. 5th. That I had communed with Rev. Fremmer, a German Reformed. 6th. That I had also taken the Lord's Supper with the Methodists. 7th. That I had stated from the

pulpit that no Lutheran should unite in singing at the time of holding the communion, who did not at the same time receive the sacrament. The charges were examined into and were considered by the ministerium unworthy of any notice.

NOTE. — This meeting house as mentioned above was built by a union of the Lutheran and German Reformed (but all Germans). But when father organized the congregation in A. D. 1793 the congregation elected an equal number of church officers on both sides of the two denominations. Father brought me to the glebe in 1795 and I remained there until 1806, and I have no recollection of seeing a German Reformed preacher until this one came in 1804. Fremmer was a man of strong mind, godly zeal, good singer, pleasant orator. I omit the names of these complainers, but they were nearly equally divided into four parts. S. S.

At this meeting of Synod I was examined and ordained to preach the Gospel of reconciliation, after having been licensed ten years.

In June, 1806, a meeting was called for the purpose of trying to settle amicably the existing difficulty in the congregation. But nothing could be effected. On the 13th of next August I administered the sacrament of the Lord's Supper the twelfth and last time in this congregation. I preached to this people in all 15 years, 13 of which I resided in the glebe with my family. In October I resigned the pastorate and removed to Columbiana County, Ohio, with my family. I was the first person (that we know of) who carried a Lutheran ministerial seal across the Allegheny Mountains into the state or territory of Ohio, where so many churches are now supplied by the best of preachers, and stand as monuments of Lutheranism, to the glory of God. The Lord has done great things for us, whereof we are glad. Lutherans emigrated to Ohio from all parts of the civilized world, and especially from the

east of Pennsylvania. They came in vast numbers and settled sparsely in many divisions. The first Lutheran settlement was made in Jefferson county, in A. D. 1800, by emigrants from Washington County, Penn. The first year after my move into Ohio I organized twelve congregations in the counties of Columbiana, Jefferson, Warren, Stark, Beaver and Mercer (the last two named in Pennsylvania), and continued to preach in Washington County, every four weeks, the first year and after, every eight weeks, as it was 70 miles distant and over bad roads. My heart sickens within me when I behold the wide waste in our beloved Zion. Children baptized within the pale of the church, crying for spiritual food, or instruction, and all for want of laborers in the harvest field. And many that were truly pious were spiritually starving and wandering in the wilderness of sin and lost to the church and to heaven. Men came as far as 30 miles and told me their deplorable condition, bade me come and preach the gospel in their houses.

In the midst of all eagerness for the Word of life, we were opposed and denounced by falsely so-called Lutherans. We preached too plainly and practically for their carnal minds. This was the secret of their opposition. They thought it right and had no objection for a minister to denounce and decry gross violations of God's commandments, but small offenses, they said, might be innocently tolerated. Among other things they counted innocent and not sinful, was dancing at parties of young people, laughing and loud talking in church before and after divine service; formal visits on the Sabbath day and even working in harvest, traveling, hunting and fishing, dram drinking among the elders and deacons and the whole church at house-raisings. I raised not my hand against such nefarious practices, but I did raise my voice loud

and long against them. We tried to define the term "drunk" according to the notions of the people, but never could do it. For one thought one thing and said another, what drunkenness was. One thing was evident to me, as long as a drinker could keep up his head, he would not admit that he was drunk, and when he could no longer reel to and fro, but was compelled to lie down and sleep in filth like a hog in the sty, he had not sense enough then to know that he was drunk. Hence I preached that the only safe way was to refrain from it entirely. I taught them to believe if they would always abstain from the use of exhilarating drinks, they might be *sure* they never would be drunk. But without total abstinence it was extremely doubtful. But I met with strong opposition from many of my Lutheran members, by opposing and condemning these immoral practices. Lutherans also opposed the measures I used in my churches. I often appointed meetings in private houses for exhortation, prayer and religious conference. In these meetings we would speak freely, one to the other, of our hopes and fears, joys and sorrows, desires and good resolutions.

While some of the Lutherans approved these meetings and rejoiced greatly, praising the Lord for these rich blessings bestowed upon them; others considered them adiaphoristic, neither good nor bad, but held them as unnecessary meetings, while others held them as conventicles, denouncing them as the rankest kind of diabolical heresy and un-Lutheran in the extreme. Regardless of praise or censure, we pursued the even tenor of our way, for it was them, and not their's, I was after. I have always found these meetings to be true nurseries of a religious life among all Christians of every denomination and language. But especially are they beneficial among young converts,

who hunger and thirst after righteousness. It is there they are filled, there they find meat to eat, the world knoweth not of, and there they drink the water of life, the unspeakable delight of their fainting and wearied souls. This kind of interchange of Christian feelings and sentiments uniformly stimulates for more exalted spiritual attainment. Peace in the church, charity toward all men and firmness in the Christian faith and doctrines are the fruits of these conventions. Notwithstanding the ridicule and persecution which these meetings have met with, not only from our lay members, but from many accomplished clergy who uniformly gave their influence against them, I nevertheless, feel it my duty to recommend them, most seriously and pressingly to the favorable notice of our churches and ministers.

And this I did from 50 years' experience in them; in different states and churches (or congregations). I met in Ohio, from time to time, pious and respectable and intelligent ministers, Lutheran brethren who were congenial spirits to me. Among them was the Rev. Steck. He first came out in A. D. 1796 and located in Westmoreland County, Penn. He was emphatically a Boanerges. By his thunders he has made his mark wherever he went, but he has so many living epistles both in heaven and on earth, that he needs not my imperfect writing to recommend him. He is known and honored by the great Master of assemblies, and lives in the hearts of hundreds who were blest by his indefatigable labors. Rev. Foerster came out in A. D. 1807, and settled in New Lancaster, Fairfield County, Ohio. He also was a man of God, zealous and full of good works and proved himself to be a faithful, diligent laborer. We are also strengthened and encouraged by brethren in sister churches. Among the number were the

Revs. Mannenschmidt and Sonnendecker of the German Reformed church, the first ministers of that church who preached the Gospel in Ohio.

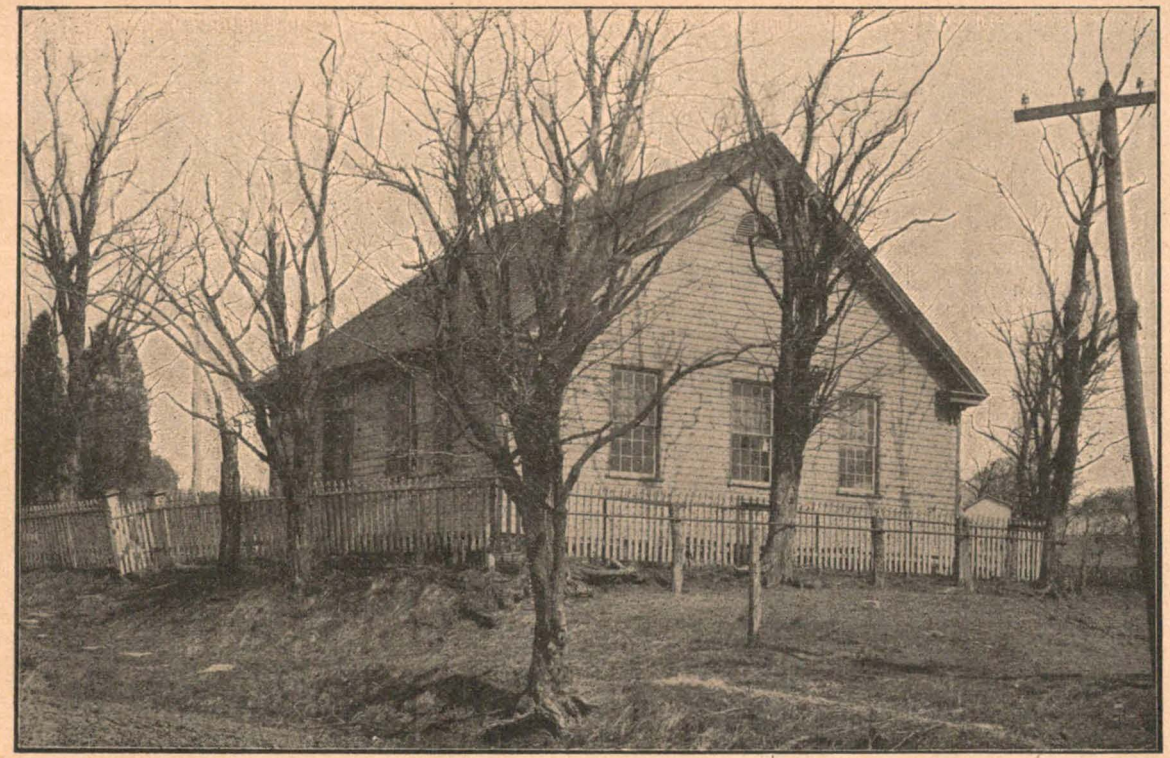
The first meeting of a Lutheran Synod west of the mountains convened and formed in New Philadelphia, Tuscarawas County, Ohio, in September A. D. 1817.

NOTE. — It seems that Pastor Stauch reckons the year in which the first steps were taken toward a general conference as the beginning of the Ohio Synod while we begin with the meeting in Somerset in 1818 when these steps were carried out.

C. V. S.

Spring, summer, autumn and winter continued to follow each other in quick succession, until the year 1829 had rolled around. The sun, rains and winds appeared as they did forty years before, when I first crossed the mountains on my way to the wilderness of the Mississippi Valley. But all else had greatly changed. The forest disappeared with its numerous inhabitants. The war-whoop, the death-song were no longer heard. The hatchet was laid aside, instruments of tlabor taken up and Indian battlements were used for the oxen and for the treading of lesser cattle.

The church had undergone many great vicissitudes. Numerous church edifices reared their walls where innumerable Indian cabins had stood in A. D. 1730. The sound of church bells was heard to call the inhabitants to the worship of God instead of the din and clangor of war. Our beloved Zion had undergone many changes for the better. We have an able ministry in the western field, who hold regular conference and synodical meetings, and are preaching the Truth and speaking the Truth plainly and fervently with the best results. I too was greatly changed in body, but not in my soul; for my soul was changed in youth long before I crossed the winter mountains.



THE OLD CHURCH AT BRENTWOOD, (WERNER'S), ALLEGHENY CO., PA.

But now my hairs are as white as the mountain frosts. My long frame begins to bend under the weight of three score and ten years. My once strong step now begins to falter. My stentorious voice that had been my faithful servant for many years, began to fail, in both speaking and singing. I know this to be a sure presage of my speedy dissolution, and resigned my pastorate in Columbiana and adjoining counties in the fall of 1829 and removed to Crawford County, intending to spend the remainder of my days in quiet retirement which is so much coveted by old age, and to meditate on the bright and eternal future. But here I was not permitted to remain long until I heard the Macedonian cry for me to come over and help to preach. I again consented to preach to some German brethren in connection with the well accomplished and efficient Rev. Ruth, who won many souls to the cause of his ascended Master. When the English Evangelical Synod of Ohio and adjoining states of which I had been senior for some years, convened in the town of Wooster, Wayne County, Ohio, in A. D. 1840, I went to the meeting to take my final leave of my brethren of the Synod. At the close of the meeting I arose with an overflowing heart to say farewell to them, for I loved them. We took sweet counsel together and walked to the house of God together for many years. But now I expected to see them no more until we meet in the mansions of everlasting light, where God and His angels dwell. I was like God's ancient servant, Jacob, who could not stand only as he leaned on the bed to bestow a father's blessing upon his surviving children. Like him the time drew near when I must die and like him I leaned on my staff to take leave of my weeping brethren, which I did from my heart, and then parted to meet on earth no more.

NOTE. — He was senior in the German and English Synods of Ohio during his life. S. S.

I have lived on God's beautiful earth eighty-one years. More than fifty years of my life have been spent in preaching the Gospel. To do this I have traveled 100,000 miles, preached in 5 different states. I have tried to preach more than 10,000 times, confirmed in all 1516 persons, baptized more than double that many. Married 481 couples and attended nearly as many funerals.

In all my life God caused all things to work together for my good. I never missed an appointment in consequence of the lameness of my horse or self. I never saw a fight in my life nor a quarrel in a meeting. I never held a church session nor excommunicated a church member, in all my ministry. Money was never my object in preaching and consequently I have never been burdened with wealth. I always had an economical family and consequently I was never pressed with poverty. I always read political newspapers of all parties, which were generally furnished me by editors gratuitously and without solicitation. But never voted at an election but twice in my life, neither made known my political views. Not one day passed during seventy years without an acknowledgment to the eternal Jehovah of my own sins and the sins of others, attended by a prayer for pardon. I have enjoyed a thousand pleasures for one pain. I raised a family of six sons and seven daughters to the best of my ability in the nurture and admonition of the Lord. One of my sons (Samuel, first-born) I consecrated in early life to the work of the ministry, but he declined the calling of my choice, when he came to choose a profession, assigning as a reason that it was a choice of a man and not of God.

NOTE. — He made a covenant with God before I was born, if he would relieve him of the duty of preaching the Gospel, the first son he should have born to him he would call his name Samuel and dedicate him to the ministry. But God's time and ways then and now are not man's ways. I often hope and pray with tears in my eyes, that I may not be judged for refusing to comply with a father's promise and contract. S. S.

But he chose rather to learn and practice the art of healing the body instead of the soul. I have often mourned over the golden time I lost from school in my youth which has caused me to labor under sore disadvantages all my long life for the liberal education which I might have obtained by proper encouragement and use of opportunity. My principal books for fifty years have been Starke's Commentary, Spener's Explanation of Luther's Five Principles, my catechism, hymn book and the Holy Bible. I am now a feeble old man only able to preach once in a great while and expect to die soon. If I have enemies I implore their forgiveness and tender my fellow-creatures my unfeigned thanks for their long and continued friendship, and for the many favors and accommodations I have received from them in my travels and pursuits in this world. To God's holy name be all the praise for all the good I have been the instrument of doing in all my long life in this world. May God, the Father, forgive my sins and save my soul! May God, the Holy Ghost, save my soul and forgive my sins! May God, the Son, save my soul and forgive my sins. Amen!"

NOTE. — The foregoing history may be considered as a true transcript of a German document found among my father's papers sometime after his death, and translated by me, Dr. Samuel Staugh. S. S. as found all through the transcript is my own comment. S. S.

(What follows was written by Rev. M. M. Gilbreth).

LAST MOMENTS OF REV. JOHN STAUCH.

"It was about sunset one summer day, when a few relatives and neighbors assembled in the home of this man of God in Crawford County, Ohio, and while they sat in perfect silence around the bed of an expiring saint, his dark, restless eye was attentively watching the clouds opposite the window, as they softly moved towards the sinking sun to dip their edges in his golden beams before he sank. The wind was blowing gently, and the waving of the shrubbery in the yard gave him an occasional glimpse of the vale beyond, through the blue curtain of the distant hills. Whether it was the warm light reflecting on his face, or the glow of the heart suffering, it is not certainly known, but his solemn features were never seen more radiantly lighted up, than at that moment. It is whispered: "He is dying," and it proved to be the closing sun of a life well filled with uncommon usefulness and protracted with marvelous vigor, under the pressure of heavy toil by day and by night, in boisterous rains and rigorous cold seasons, to the age of eighty-three and one-half years. The anxiety of all was, how will this man of God, so devoted in life appear in death? Will he so leave the world that it will be a joy to contemplate his departure and will his faith and Christian fortitude kindle ours? The presence of death extorts no groans in complaint from his Christian resignation. His large athletic frame is shaken to and fro like a sinking ship. But the signs of speedy dissolution were at hand. He may be considered to have considered Him who was led as a lamb to the slaughter and learned obedience from the things He suffered. He did not tremble at the swelling of Jordan when he beheld it with his eyes. Nay, an eternal God was his refuge and underneath were His everlasting arms. His mind was serene and cloudless

while the sun of his life was gradually sinking down and his spirit was preparing for its upward flight. The last words he uttered to mortals were: "I have lived long enough." He was afterward heard communing with himself and God. At length, calmly and in peace with himself and all mankind, in the still evening when the moon and the stars look so sweetly down on the dying saint, not a sound was heard, except the low moaning of the wind without, a deep effort for respiration within, attended by a rattling in the throat of the dying man, the messenger came and gave his release, and he peacefully fell asleep. He was ready to be offered up. He had fought a good fight, he had finished his course and kept the faith. Let me die the death of the righteous and let my last end be like his. This is a meagre sketch of the life and death of one who being dead yet speaketh and liveth in the hearts of many.

His life is rich with lessons of instruction. His character and works deserve to live in all future ages and generations. He was the first Lutheran minister to pitch his tents in the howling wilderness of the Mississippi Valley surrounded by ravenous wolves and panthers and still more ferocious savages. His memory has been too little cherished among us, and instead of outstripping his zeal and fidelity we have too often come short of his bright example. May we profit by the life of Father Stauch, and be more and more efficient in doing good, seeing our facilities are increasing daily and already our institutions exert a powerful influence, not only in the Lutheran church but in the great nation in which we live. O that we might be coworkers in spreading the truth and triumph of the Cross, and ushering in the long prayed for time, when the kingdoms of this world shall become the kingdoms of our Lord and Savior Jesus Christ. Amen."

"I have finished writing this transcript, this 16th day of April, A. D. 1878, here at the town of Waterloo, Indiana, and will mail it by the 22nd inst., direct to Rev. D. C. A. Hay, Gettysburg, Pa." S. S.

William Foerster.

After Stauch comes Foerster. There is some confusion concerning the given name of this pioneer. In the record of the Ministerium of Pa. he is called William, in Ohio however, George. Likely William was his correct Christian name. He came to Ohio as an ordained minister from Shenandoah, Virginia, settling in Fairfield Co. in 1806. Fairfield at that time embraced also parts of Perry and other adjoining counties.

Foerster was of German stock educated in the Orphanage at Halle. We may indeed say that the consecrated spirit of Spener and Francke was much in evidence in the early years of our church both east and west of the Alleghenies. This was the spirit of missionary zeal and effort, may it never depart from our midst.

In 1806, New Reading and Zion's of near Thornville were organized. New Reading is perhaps the oldest religious organization in the county. In 1812 the church at Somerset was established. The first building was, of course, erected of logs with a gallery; and what would be unusual in that day in the western woods, it had a pipe organ built by one of the members. In this church in 1818 the Joint Synod held its first convention. In 1807 Pastor Foerster brought his family of fifteen children from Virginia settling them on a tract of 1,920 acres north of Lancaster where Thornville now stands. Families like these contributed mightily to the establishment of the church and the state in the almost boundless West.

And yet vast as was Foerster's field of labor he could

brook no encroachment by neighboring pastors. In 1813 the Ministerium had to settle a dispute between Foerster and Leist as to who should serve Ziegler's church. The Ministerium finally determined that Foerster should give up the church and Leist should take charge. This was, no doubt, hard for Foerster to do. We are told that when asked as to the extent of his field he arose and with outstretched arms dramatically exclaimed: "The entire North West Territory is my field." In 1815 the activities of this zealous missionary were cut short by his rather untimely death due in a large measure to his having been thrown with his horse from a bridge. His body rests in the Foster cemetery not far from Zion's church near Thornville, Ohio.

The Henkels.

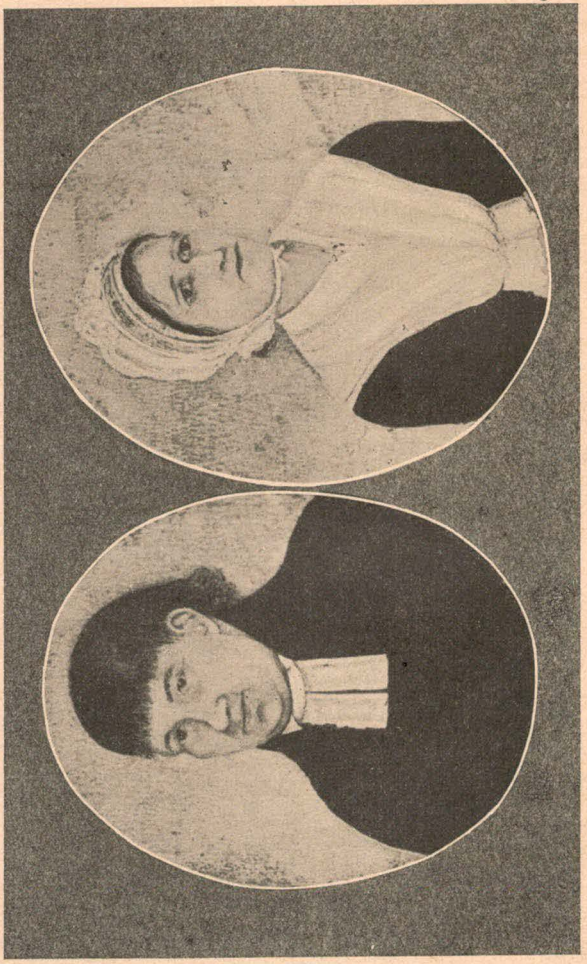
Another name, widely known for a long time in the earlier history of our church, was that of Henkel. From New Market, Va., and beyond up to Columbus, O. the name of Henkel was a household word among the early Lutheran settlers. Paul Henkel, the father of five sons who entered the Lutheran ministry, was born at the forks of the Yadkin in Rowan Co., N. C., Dec. 15, 1754. Desirous of entering the ministry he placed himself under the instruction of Rev. Krug of Fredericktown, Md. He seems to have applied himself to his work and was ordained by the Ministerium of Pa. June 6, 1792. He made New Market, Va., headquarters for a rather extensive itinerary:

Andrew Henkel, a son, gives us a good description of this aggressive missionary: "My father was a large man, within half an inch of six feet in height, well developed, with a keen black eye, as erect as an Indian; somewhat inclined to corpulency, and yet athletic and rapid in his movements. Though his health was not always good, yet

he was almost constantly employed either in reading, writing, preaching or traveling; and when necessary he did not hesitate to labor with his hands. He had no desire for this world's goods beyond what was wanting for daily use; whatever savored of ostentation was foreign to his nature. His manner of living was frugal, and his dress plain, and yet in performing the services of the sanctuary, he uniformly wore a gown of rich black silk. He had great equanimity and serenity of temper, and his friendships were sincere and constant, and his friends numerous. In the social circle he always rendered himself agreeable, and often communicated important instruction by means of some pertinent, and sometimes humorous anecdote.

"As a preacher, he possessed much more than ordinary power. In the commencement of his discourse he was slow and somewhat blundering, but, as his subject opened before him, he would become animated and eloquent, with a full flow of appropriate thought and glowing language. His illustrations were lucid and forceful, simple and natural. He assisted in training a goodly number of young men for the ministry some of whom have occupied responsible stations with great fidelity and usefulness. He died on Nov. 17, 1825, after nearly completing his seventy-first year." His body rests in the church yard at New Market, Va. On the 20th of Nov. 1776 he was married to Elizabeth Negley. They were blessed with nine children — six sons and three daughters. The eldest son became a physician and the other five, Lutheran ministers, their names are Andrew, Charles, David, Philip and Ambrose.

Here is just a leaf from the journal of Paul Henkel as he makes his first missionary journey to the State of Ohio. The date is Sunday, Aug. 17, 1806: "This morning we leave the household of friend Roth. He himself goes



REV. PAUL HENKEL AND WIFE.

with us to service. His wife very much lamented her fate that she could not go with us. Within the first three miles all who had promised to go along, besides others, joined us. Our company is composed of seven persons who are going along to service. We must ride through a forest a distance of 13 miles. It is half past ten by the time we arrive at the place. Upon our arrival we find all the Germans assembled as well as many English. Here we again meet our friend Rausch. As this place has just been newly settled, and as it has as yet mostly small houses there is none large enough for the services. The wind blows very strongly or we would use the forest for this purpose. Nevertheless we secured a frame inn, into which as many gathered as could. Yesterday I was the first German preacher at Brush Creek (Highland Co., Ohio) and so here today, in this place. The first sermon was for the Germans, during which all were quiet and very attentive. Certainly several must have been touched by it. I baptized eight children. After this followed an English sermon. But what shall I say to this assembly? Several of them are even drunk, and the others look very dissolute. What more could I wish than that the sermon would fall as heavily upon them as it was difficult for me to preach. But I do my duty. They are not all drunk. In fact it goes better than was expected, but what the fruits thereof may be, the Lord only knows. I installed two men as trustees of the congregation, Andreas Schafer who is from the congregation at Hagerstown and Philip Wilkin from Shenandoah Co., Virginia."

Here is a short domestic extract from his journal of Aug. 25, of the same year: "We obtained a bed too, but we found the hungry bedfellows so numerous that in the middle of the night we were driven out, but made our escape to a hay stable. We took some clothing and covers

with us in which many of them stuck. We were unable to kill all of them. But we had this advantage that by as many as we killed, by so many was the number of them noticeably decreased, which was not the case in the house." On the following day this is the significant entry: "We now ride away from this 'Fleaburg' into the wilderness." And a little later in the day this is the observation: "We are now fifteen miles from Chillicothe."

Pastor Henkel has the distinction of helping to found two synods, that of North Carolina in 1803 and the Ohio Synod in 1818. Somewhat vacillating in his earlier ministry with reference to the Augsburg Confession he later however became firmly settled in its teachings. He published a treatise on Christian Baptism and the Lord's Supper. In 1810 he gave to the church a German hymn book of 246 hymns, and in 1816 an English book of hymns. Many of the hymns both German and English were composed by himself. He also published a German and a little later an English catechism. He found time to issue a little work in German called Zeitvertreib (Pastime)—a satirical rebuke to fanaticism and superstition, vice and folly.

Rev. Charles Henkel, his son, was licensed as a catechist at Somerset in 1818. His first charge was Point Pleasant, Va. In a few years he came to Ohio and took charge of congregations about Columbus. In 1827 he removed to Somerset where he served a parish of nine congregations. Here he died of tuberculosis in 1841 at the early age of 43 years and lies buried in the cemetery of that place.

David and Philip Henkel became the leading spirits in the formation of the Tennessee Synod. These men stood for sound Lutheran doctrine and finally founded the synod upon this basis. Even to this day there is a feeling of fellowship between this mountain synod and our own. The

publishing house which the Henkels established as early as 1805 at New Market, Va., once enjoyed the distinction of publishing more English Lutheran literature than any other publishing house in the world.

John Reinhard.

Reinhard occupies a rather unique position among the pioneers. He was not only one of the first pastors but was one of the first of the Lutheran settlers of Ohio to send out a call for pastors. He not only sent forth a Macedonian cry but in his life and work became also an answer to the appeal.

In his early years he belonged to what was probably the first duly organized Lutheran church in the State of Ohio, that of Good Hope at Bowling Green, Jefferson Co. As a member of this congregation Reinhard wrote the appeal to the Mother Synod which brought the Lutheran heralds into the State. The document which he sent on behalf of Good Hope was noteworthy for three reasons: It was the first petition sent to the Ministerium of Pa. (the Mother Synod) from the State of Ohio. It was the first Lutheran call extended from the State; and it brought John Stauch as the official missionary and representative of the Ministerium into the State of Ohio.

Young Reinhard soon became Stauch's catechist in the community in which he resided and so well did he do his work that Stauch urged him to prepare for the Gospel ministry, at the same time promising him such assistance as he would be able to give him on his missionary journeys. In answer to this appeal Reinhard says: "At first I resisted, but after prayerful meditation and serious reflection, especially on the case of the servant with the pounds in St. Luke 19, which caused me much anxiety and uneasiness of mind, I consented to devote myself to the ministry

until the Church could be supplied with better qualified laborers." "Better qualified laborers" never replaced the modest brother. He says: "In 1812 I accompanied Rev. John Stauch to the Synod which met at Carlisle, Pa., still hoping that I would not be received." But he was received along with Huet, Leist and Schaeffer.

Reinhard began his work in Jefferson Co., O., from which point he undertook a number of extensive missionary journeys westward through Ohio. In 1819 he forged westward almost to Ft. Wayne, Ind. In telling of this trip he relates how he traveled for some distance with an Indian who like himself was journeying horseback. He says: "We had a hearty conversation, however he could not talk nor understand German nor I the Indian language. Still by signs, motions and laughs we spent the time most jocosely."

Here is a letter which father Reinhard sent to the *Standard* when he was 80 years of age:

Nov. 12, 1856.

Esteemed Friend and Brother in Christ:

Here are three dollars, one for myself, one from my wife and one from both of us for some miser no matter where he may be for there are plenty of them. But it is not always covetousness that prevents men from supporting the institutions of our church, for the good people frequently do not reflect upon and consider these things sufficiently, else they would surely pull out their dollars and send them in.

A word to all the brethren in the faith! If you but knew in what poverty, troubles, trials and labors we began to lay the foundations of the church in this region 51 years ago! But you cannot conceive how it was then. Here we were in the midst of the vast and lonely forests, surrounded with trees and an impenetrable thicket, and all kinds of game. The wild beasts often devoured a large part of our crops. Dear brethren, you can now more easily obtain twenty dollars than we could one at that time. Come brethren don't hesitate with your dollar-a-piece; nay, run

it up to two, three, four and five. This you can easily do if you but will. Remember he that soweth with a sparing hand shall reap sparingly. Come and gladden the heart of a pioneer eighty years old, and let me enjoy the pleasure of reading in the *Standard* that our church is out of debt. If you wish to publish this you may do so, or alter it wherever you see proper. I would like to write more but I am scarcely able to write at all.

Fraternal salutations to yourself and the faculty,

Your old friend,

JOHN REINHARD.

This father in Israel lived to be 89 years of age. There was an octet of Lutheran octogenarians at Bowling Green, all first settlers and all belonged to "Good Hope." Besides Reinhard there were Martin Esterday who reached the age of 84, George Esterday, 87, Belthaser Kolb, 90, Andrew Alt, 82, Frederick Klechner, 100, David Ridenour, 80, John Reider, 80. Surely with these eight pioneers the words of the Psalmist were fulfilled, "With long life will I satisfy him and show him my salvation."

G. Henry Weygandt.

Out in Washington Co., Pa., stands an old log house (unless recently torn down) that may properly be designated as the first Lutheran theological seminary of the West. It is the old Weygandt (now generally spelled, Wyant) homestead. Descendants of the first Weygandt family tell us that in this cabin John Stauch instructed Henry Weygandt for the Lutheran ministry. The cabin is not far from the old church where the fathers met for conference in 1812. When Stauch would come to that neighborhood on his preaching tours he would tarry at Weygandt's just long enough to give young Henry a few simple lessons in the art of winning souls for Christ. The instruction was necessarily limited and fragmentary but from that log house went forth a man whose heart and lips were anointed with Pentecostal power and whose feet

were shod with the preparation of the Gospel. Henry Weygandt stands forth as one of the most zealous and untiring laborers in the early years of our Synod.

He was born in Northumberland Co., Pa., May 2, 1779. In early youth he came with his parents to Washington Co., Pa. Having been baptized in infancy he was instructed in youth and confirmed by Stauch. If we interpret Stauch's autobiography correctly it was the confirming of young Weygandt that assured Pastor Stauch that his ministry was not in vain, which assurance he needed just then as doubts had arisen in his mind. It seemed like a kind of apostolic succession uniting the lives and labors of these two pioneers.

Weygandt was licensed as a catechist by the Ministerium of Pa. in 1810 and ordained in 1815. We are told that the written sermon which he handed to the officials of the Ministerium for criticism was "simple but had much in it for the heart."

For about 20 years pastor Weygandt served his home parish and adjoining outposts. In 1812 he built his own log parsonage and married a wife. We would state parenthetically that the gavel used by the chair at the sessions of Joint Synod is made from the seasoned oak of the old Weygandt parsonage under whose hospitable roof the brethren of the first Lutheran conference west of the Alleghenies assembled October 17, 1812. The Weygandt home was blessed with 13 children, 8 of them surviving their parents.

In 1829 the family moved to Wayne Co., O., settling in Doylestown, where pastor Weygandt served until the end of his days in 1847. In Ohio as well as in Pennsylvania he served an extensive field and served it well. He led many souls to Christ. We cherish the memory of his name.

Jacob Leist.

The name of Jacob Leist occurs frequently during a long period of years in our synodical history. From 1812 to 1871 we find evidences of the activity of this father.

Of his birth and early antecedents we know but little. The first authentic trace we have of him is when he was received into the Ministerium of Pennsylvania in 1812. He came to Ohio in the same year and became pastor in a field comprising Fairfield, Pickaway and Ross Counties. Wm. Foerster who had preceded Leist to central Ohio became somewhat disturbed when Leist came near his also quite extensive parish. The difficulties of encroachment which for a time threatened trouble between these two shepherds were finally adjusted. Leist remained at his post and Foerster served principally in Perry County until the time of his death.

*In 1818 pastor Leist was given the distinction of serving as superintendent of what we may call the first institution of learning in the Ohio Synod. Tarlton in Pickaway County was likely the location of this academy. Canton, O., is not to be robbed of the distinction of being the seat of our first seminary in 1830 but twelve years before, the above mentioned academy was opened with Jacob Leist as superintendent and David Schuh as an instructor. And this was not a private school but established by Synod in 1818.

The venerable Samuel Kaemmerer together with two others whose names have not been handed down constituted the student body. Father Kaemmerer says of this academy that it was the first institution of learning in the Lutheran church in Ohio. The institution, however, did not long survive. At the end of the first year it closed its doors.

* See *Lutheran Standard* of 1915, p. 458.

"Why?" We do not know. But it was an effort and in the right direction. The idea and purpose finally came to fruition in Capital University at Columbus, a generation later.

After the closing of the school Kaemmerer continued to study privately with pastor Leist and became an honored worker in the Church.

Father Leist came to the end of his long journey in 1871. At the time of his death and for some years previous he stood in connection with the District Synod of Ohio, a body connected with the General Council. His name also we hold in grateful remembrance.

Henry Huet.

The Huet descendants will be just as much interested in the history of their ancestors as are those of Stauch, Weygandt and all the other pioneers. Even at the risk of unduly lengthening this chapter we must also give a brief sketch of this worthy and faithful father — Henry Huet.

Like Weygandt he was confirmed and at least partially instructed for the Lutheran ministry by Stauch the indefatigable missionary. With Reinhard he was licensed by the Ministerium of Pa. in 1812. His field was northwestern Pa. and northeastern Ohio. He literally "lived in the saddle" serving as high as 14 congregations at one time. Of course under these conditions it would be impossible to undertake extensive missionary journeys beyond the bounds of such a large parish. In the field of father Huet there was also a Good Hope congregation which seemed to be the center of his activities. It was situated near North Lima, O., and was founded about 1806. This is however not the oldest congregation in that part of the state. St. Luke's near Petersburg, O., now served by pastor M. L.

Eich, was founded in 1804. This congregation was also served at one time by pastor Huet.

This servant entered into his rest Feb. 16, 1855 at the age of 87 years. In the cemetery of Bethlehem church south of Youngstown repose the remains of father Huet and his faithful wife.

We should like to inscribe for the present and future generations brief sketches of all of our early pioneers but in several cases at least we do not have the necessary data at hand. Some, whose activities have not been noted on the preceding pages, will find place in the history on subsequent pages, usually in a memorial tribute following the date of their death.

It would carry us entirely beyond the dimensions and purpose of this book to give place to all the biographies and autobiographies of the men who have helped to make the Joint Synod. We must give some space to the organizations and institutions which they established. There was indeed a time when we had only men and no institutions, but the works of the fathers have followed them so that now we have not only men but also institutions and we must find room for a consideration of both.

The First Conference.

We shall never forget that beautiful October day of 1912 when the Pittsburg Local Conference met in the old church (now a private dwelling-house) where just one hundred years before, the fathers had gathered as the first Lutheran conference on the threshold of a territory larger than all Europe. That was a solemn hour when we, some of us the great grandsons of the fathers, all of us their spiritual children, stood in that time-hallowed place with bared heads and listened to the same words of Scripture that had been read one hundred years before. And

then with reverent lips, pastor Oglesby (now resting with the fathers) offered one of those prayers which seemed to hold us to the place until a Pentecostal blessing should be poured out upon us. Almost spontaneously the assembly burst into singing:

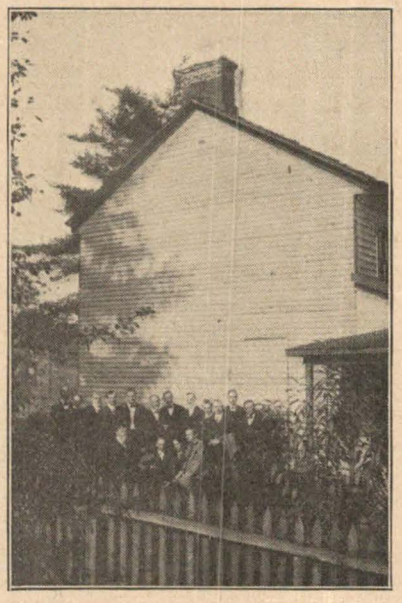
"Wake Spirit who in times now olden,
Didst fire the watchmen of the Church's youth."

Ah! the old cradle in which was rocked the tiny synodical body; long since has the child grown to man's estate and we as children's children now return to look with reverence upon the old rock-a-bye.

Present at that first conference were the brethren Stauch, Foerster, Weyer, Huet, Reinhard, Leist; Weygandt and Heim as guests. Steck, Butler, Simon and Paul Henkel were absent. All of these men were still under the jurisdiction of the old Ministerium but were given permission, on account of the distance from the usual places of meeting in the East, to assemble at some convenient place west of the mountains and there deliberate on how best to supply the ever increasing field with the means of grace. No great theological questions were debated at these meetings. The numerous letters and calls for pastoral service were necessarily of first importance. And when they had found ways and means for supplying the spiritually destitute in their ever extending territory the time allotted for conference had passed. And as their minutes record, "after pastor Stauch had offered one of those soul inspiring prayers we adjourned."

That there was no friction between the Conference and the Mother Synod is indicated by the minutes of the Ministerium of 1813. These are the words: "It was a matter of real gratification to the Synod to see that our brethren on the frontier show themselves so active in the spread of

the kingdom of God." However the permission to found a Ministerium of Ohio it seems was not granted in 1817 or subsequently, but "when in the course of human events it became necessary" it seems synods like states became independent, although fraternal relations continued in this case.



STECHER'S CHURCH, WASHINGTON CO., PA.

Where the First Lutheran Conference West of the Alleghenies met in October 1812.

In the spring of 1813 the second Special Conference was held at Clear Creek, Fairfield Co., Ohio. Eight pastors and three laymen were present. Naturally the problems coming before the conference would be of a missionary character. Foerster's mission field was too

large but he was loath to relinquish any part of it. A Mr. Mau had been doctrinally led astray but now returned confessing his error. His case was referred to the Ministerium for adjustment.

The third Conference met Oct. 2-4, 1813, in St. Jacob's Church, Columbiana Co., Ohio. Only four pastors and delegates were present. Just a little band indeed but of one heart and one purpose.

A call from the Canton parish for the services of Mr. Weyer was considered and the request granted; also from Salem's in Virginia, to which place H. Weygandt was sent. And now follow two resolutions which give the true Lutheran patriotic ring.

1. "Resolved that the Fourth of July be observed in our congregations as a solemn day of prayer.

2. That the first of Jan. 1814 be observed as a day of Thanksgiving since God has specially blessed our Church in this Western Continent."

The Fourth Special Conference met in Greensburg, Pa., Oct. 22-25, 1814. Four pastors and five delegates were present. Six pastors were absent.

Of special interest at this meeting was the report from the Ministerium of Pa. with reference to certain requests from the Conference. The Mother Synod reported that it would be sufficient if the Conference sent but one pastor as delegate to the annual meeting of the Synod. The privilege of examining the sermons and journals of the ministerial candidates was also extended the Conference; also the right to transfer candidates from place to place and enter such transfer upon the candidate's license.

Clerical Orders.

It should perhaps be stated here that at that time and for many years to come there were three "clerical orders." Beginning at the bottom we find the *Catechists,* those who were permitted to instruct in the Catechism, baptize and preach under the oversight of a regular pastor. The next order above was that of the *Candidates* who in addition to the privileges of the catechists might also administer the Lord's Supper. It was also required of both catechists and candidates that they annually bring testimonials from their respective congregations as well as submit a written sermon. If both were satisfactory their licenses were renewed for another year. After the candidates had continued to do this for three years they were again colloquized and if all was satisfactory they were ordained at the synodical meetings. The third class consisted of all regularly *Ordained Ministers.* These composed the Ministerium or "house of the clergy" which alone administered the licentiate. These "orders" are unknown to us now and it is well that they are. But in the pioneer days they were meant to safeguard the flock as well as school the shepherd. Dr. Loy says: "It was a pitiful business, that absurd license system, and it soon died without much controversy as a practice inconsistent with accepted principles."

The Fifth Special Conference convened September 16-19, 1815, in Somerset, Pa. Here the Conference began with a very unusual but quite impressive service. The pastors and their delegates assembled in the parsonage where a number of young people were gathered who had been previously instructed by the local pastor. The entire gathering formed in procession at the house and marched to the new church, where after singing and prayer the young people were examined and confirmed.

Now that was fine. Would it not be possible in our day to have similar services at our conferences where the laity as well as the clergy may participate? We submit the question, especially to our district and local conferences.

The parochial report of that year showed that nine pastors baptized 1157 persons; confirmed 536; communed 1991; buried 80 and conducted 21 parish schools.

The Sixth Conference was held Aug. 31-Sept. 4, 1816, in the Courthouse of Lancaster, Ohio. Nine pastors and five delegates were present. Stauch was elected President, A. Henkel, Secretary, and Reinhard, Treasurer.

A number of important requests for pastoral service came before the Conference. Among others was a call from Columbus and vicinity. This is perhaps the first time Columbus is mentioned in Lutheran synodical minutes. Let it not be forgotten that the door to this important center was opened by the call of hungry souls. And while we trust the voices of those who first called have been transformed into songs of adoration yet there are more people in this city today who need the Gospel than there were in that early day. At this convention a letter from pastor Weygandt was read in which he made a very strong plea for the establishment of parish schools. The fathers realized that the many children which they baptized were to be trained up in the nurture and admonition of the Lord and that Christian schools next to parental instruction were the best means of accomplishing this end.

At this meeting it was unanimously resolved to request the Ministerium of Pennsylvania to allow the Conference the privilege of forming its own ministerium. The action of the Ministerium in this matter will be given in the next chapter.

The Seventh Special Conference assembled at New

Philadelphia, Sept. 21-24, 1817. Twelve pastors and nine delegates composed the meeting. Quite a number of petitions were acted upon at this meeting, the field of the Conference was widening rapidly. Thirteen hundred and thirty-six persons were baptized in that year.

It seems no action was taken with reference to the permission from the Mother Synod. Perhaps the document did not reach the Conference during the session and was later added to the minutes by the secretary. Be this as it may the meeting at Somerset in the following year has always been regarded as the first of the general conference or synodical meetings, though the fathers speak of Synod as having been organized in 1817. It is as between the resolution to do something and doing it. Usually the later date is the safer.

CHAPTER II.

1818-1830.

GATHERING AND ORGANIZING THE FORCES.

The First General Conference of the Evangelical Lutheran Pastors in Ohio and Adjacent States convened in Somerset, Ohio, September 14, 1818. The Special Conference which had been meeting since 1812 may now be said to have reached synodical proportions, at least, we may speak of the body as a self-constituted and independent organization. The Ministerium of Pennsylvania however resolved in 1817 "that permission could not be granted to the Conference of Ohio to form a Ministerium of their own but that the Ministerium of Ohio might be commissioned to draw up a plan through which particular difficulties might be removed." It was further resolved "that the ordained preachers of the Special Conference in the State of Ohio, or a majority of them, be allowed to license applicants as candidates or catechists and to renew their licenses from year to year, and that after this each candidate and catechist in Ohio shall send his diary and one sermon to the Ministerium (of Pennsylvania) meeting each year." To what extent this was done we have no means of knowing but fraternal relations were maintained between the synods. For example, in 1819 one copy of the Agenda and twelve of the Ministerial Order were sent Mr. Stauch as a present from the Ministerium.

The situation was much like that of a mother trying to give up her daughter and to keep her at the same time.

The Mother Synod was loath to say to her daughter the Ohio Synod. "Go and establish a home of your own," and yet she felt constrained not to be too insistent on keeping her. It was but a natural condition coming in the course of church extension in those days, for which we fault no one. In homes, churches and states such conditions prevail over and over again.

The fathers came together at Somerset much as they had been wont to assemble before in the Special Conference. There was no attempt at innovation. The work of supplying the already existing congregations and preaching places with pastors as well as filling the new fields calling for laborers was the problem confronting them.

No doubt the reader will be interested in knowing just how a meeting of Synod was conducted one hundred years ago. We will therefore append the minutes of that meeting in an abbreviated form:

The pastors and their delegates met in the church Saturday afternoon at 2 o'clock. Pastor Reinhart then delivered a sermon on the words of I Peter 2, 21. After this a service preparatory to the Holy Communion was held.

Sunday Morning: At 10 o'clock the pastors and their delegates together with a large audience gathered in the church where Pastor Stauch delivered an edifying sermon. Following him Pastor Henkel, Sr., delivered a sermon in English. These were followed by the celebration of the Lord's Supper, Pastors Stauch and Weygandt distributing the same. The pastors with their delegates communed first, followed by the remaining communicants in the usual order.

Sunday Afternoon: At 3 o'clock Pastor Weygandt preached and in the evening Pastor Dill. And then the

significant words are added: "This ended the business of the day."

Monday Morning, 9 o'clock. The pastors and delegates assembled in the church. The President opened the meeting with a fervent prayer which was followed by singing the appropriate verse: "Come, let us in Jesus' Name, etc."

The pastors present were:

Stauch, from New Lisbon, O.
Henkel, from Point Pleasant, Va.
Dill, from Germantown, O.
Weygandt, from Washington Co., Pa.
Leist, from Pickaway Co., O.
Reinhart, from Jefferson Co., O.
Huet, from Trumbull Co., O.
Henkel, from Somerset, Perry Co., O.
Steck, from Lancaster, O.
Schneider, from New Philadelphia, O.

The following applicants were present:

Michael Wachter, Fredericktown, Md.
Carolus Henkel, Point Pleasant, Va.

The following are the lay delegates:

Mr. Rufers with Pastor Stauch.
Mr. Weygandt with Pastor Weygandt.
Mr. Ney with Pastor Leist.
Mr. Keiffer with Pastor Reinhart.
Mr. Heg with Pastor Huet.
Mr. Lang with Pastor Henkel, Jr.
Mr. Mechling with Pastor Steck, Jr.
Mr. Minnich with Pastor Schneider.

The following pastors were absent:

Steck, Sr., Mau, Tideman, Simon, Heyer, Weyer and Mohler.

The election followed and resulted as follows:

Pastor Stauch — Pres.
Pastor Henkel, Sr. — Sec.
Pastor Weygandt — Treas.

The officers having taken their seats the communications addressed to Synod were handed to the President and numbered. On motion three committees, each consisting of two pastors and one layman, were elected to examine and report on the documents at the afternoon session. An auditing committee was also appointed by the President. And here is our Synodical Treasurer's report of a century ago:

Total receipts	$103 40
Total expenditures	12 46
Balance	$90 84

*In his report to Joint Synod this year (1918) Treasurer Conrad gives:

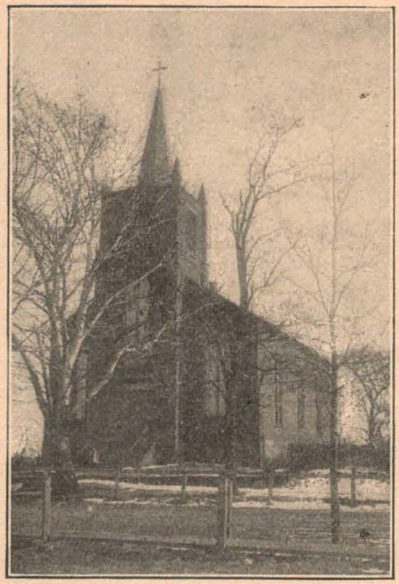
Grand total of all receipts	$500,298 87
Grand total of all disbursements	494,429 70
Bank balance	$5,869 17

Monday Afternoon: The different congregations reported that they were satisfied with the services rendered by their pastors. All absent pastors sent excuses either

* This sum includes Jubilee Offering and the sum placed at the disposal of the Lutheran Commission for Soldiers' and Sailors' Welfare.

written or oral and wished God's blessing upon the deliberations of Synod.

Petitions for pastors were sent in from Zanesville, Nettle Creek, Champaign Co., Brush Creek and New Market, Highland Co., also Helsel's Cong. near Columbus. Provision was made for supplying these congregations.



St. Paul Church, Somerset, Ohio.

Tuesday Morning: It was resolved to make it the duty of every pastor in Synod to labor for the establishment of Sunday-schools and to admonish the parents and urge upon them the importance of sending their children to these schools. And here is a doctrinal resolution: "That a paper shall accompany the minutes of this year setting forth the difference between our doctrine of Baptism

and the Lord's Supper and that of the religionists who oppose us. Pastor Henkel, Sr. will prepare this paper."

Tuesday Afternoon: "Resolved that every pastor lift an annual offering in each of his congregations for the education of indigent young men desirous of preparing for the Christian ministry: also, that some of this money be used to send out traveling missionaries." How very modern this sounds. Here is a call to support what we now call the Beneficiary and Home Mission Treasuries. And in a hundred years this call has not changed and for the simple reason that the work and the necessity for it still continue. Indeed, conditions have not changed in 2000 years; the harvest still is plenteous but the laborers are few and the money flows slowly into the Lord's treasury.

Wednesday Morning: Because of a heavy rain Synod could not convene until eleven o'clock. Parochial reports were the order of the morning.

The table follows:

	Bapt.	Conf.	Com.	Deaths.	Schools.
Stauch	105	47	388	8	4
Steck, Sr.	181	15	558	33	6
Henkel, Sr.					
Dill	96		109	11	5
Weygandt	138	26	385	10	3
Leist	158	40	426	20	8
Reinhart	61		141	4	1
Huet	82	39	453	3	5
Weyer	176	17	306	19	8
Mau	115		56	10	
Henkel, Jr.	124	22	361	9	6
Steck, Jr.	92	56	231	8	3
Schneider	92	24	137	3	4
Mohler	105			3	1

After the lapse of one hundred years this is an interesting table. The number of baptisms is especially large. In some congregations the tables are now turned and the number of deaths exceeds that of baptisms from year to year. This would seem to indicate a rather morbid vitality among us. As our prosperity and ability to care for larger families increases the number which we actually care for seems to be on the decrease. In those days a family of ten children could be reared in two rooms and a loft, today we often find parents getting nervous prostration trying to rear two children in ten rooms and a finished attic. Then they walked or rode horseback six to ten miles to church over roads that were sometimes almost impassable, now it is impossible for many to get to church with a "super-six" standing before the door.

At this meeting three brethren were ordained to the office of the Holy Ministry at the home of Pastor A. Henkel. They were Leist, Reinhart and Huet. Three faithful workers.

The President extended the thanks of Synod to the members of the congregation for their kind hospitality with the prayer that God would bless them both in time and eternity. In closing, all bowed before the Lord imploring His forgiveness and invoking Him to lead them and their flocks like a Shepherd. After singing an appropriate hymn Synod adjourned to meet a year hence in Canton, O.

By special resolution at Somerset, a special conference was held *in Germantown, Ohio,* on Trinity Sunday of the following year. There were present at that meeting 2 pastors, 5 candidates, 5 delegates and 4 applicants, also 4 pastors from the "Reformed side," who were unanimously received as honorary members. A resolution presented by pastor Peter Dechaut of the Reformed

Church and seconded by pastor Henkel that the pastors of both sides — the mother synods consenting — meet conjointly in Lancaster, O., and in a fraternal way transact their business. Such fraternizing seems strange to us now but in those days it was in the air. Confessional lines were not tightly drawn. The social instinct in those early communities on the frontier was too strong for sound confessionalism, yet the doctrinal admonition attached to the minutes of 1818 has the right ring and the inconsistency of the suggested course soon became manifest.

The Meeting at Canton beginning Aug. 29, 1819, was conducted similar to the Somerset convention of the year before. Ten pastors and eight delegates were present. Eight pastors were absent, all but two with excuses. Stauch was re-elected President and Weygandt Secretary with Reinhart as Treasurer. At this meeting, a petition was presented from Columbus, O., asking for A. Henkel or C. Henkel as pastor.

With reference to the "fraternal meeting" held in Germantown last spring Synod could not for certain reasons consider the petition to hold a similar conference next year in Lancaster, at least not until it had a report from the Reformed synod. We cannot find in the subsequent minutes that such a report was ever made.

A letter from Pastor Leist was read in which he recommended David Schuh and Kaemmerer as worthy of the Christian ministry and expressed the wish that Synod would license them as catechists. This was done, and from that day to this our Synod has had its Schuhs, for a while just one, then a pair and now two pairs. They are of good stock and wear well. May their number increase.

At this meeting several of the brethren were earnestly admonished to keep within the rules of the "Ministerial

Order" in the administration of their stewardship. This indicates that in those days as now not everything was always and altogether orderly. The fathers had their troubles too with those who wanted to be a law unto themselves disregarding the rules that were made for the common good; and even in doctrinal matters some would assume liberties which the Word of God or the Confessions of the Church did not allow.

At this time there was a movement on foot in the East to form a General Synod of all Lutheran bodies. The matter was duly presented to the Ohio Synod at this meeting in Canton. A "Proposed Plan" was presented by the Pennsylvania Synod accompanied by a fraternal letter from the President of that body. The "Plan" was carefully considered and adopted in the hope that a united body would be of greater influence and blessing in the Lord's kingdom. Following this matter to the end we find from the minutes that the "Plan" was discussed again in the following year at Zanesville, and that a committee was appointed to bring recommendations before Synod. The following is the report of the committee: "From the reports of the Synod of New York and the Carolina Synod we conclude that the purpose of the 'Plan' to form a central synod cannot be attained; we therefore move that the resolution adopted at Canton be rescinded, and that we allow the matter to rest until we have had opportunity to examine the constitution of the central synod. If the same then meets our approval we will adopt it, if not, we do not care to involve ourselves further in the matter." In the following year at Somerset President Stauch read the Constitution (Grundverfassung) of the General Synod before the entire assembly. Each one was given the opportunity of expressing himself on the same. By resolu-

tion however, the matter of adoption was held in abeyance for another year, pending further consideration.

As per resolution we find Synod next year at Greensburg discussing the constitution of the General Synod, article by article, and finally resolving to send two men to the next meeting of the Synod and there in love confer with the members of the same. J. P. Schmucker and Steck, Jr. were elected to go.

The next year 1823 at Circleville, a letter from the Senior of the Pennsylvania Synod was read in which he reports that the Synod of Pa. resolved that for the present they would not send any delegates to the General Synod and that it is his conviction the resolution of last year authorizing Schmucker and Steck, Jr., to attend the meeting of the Gen. Synod should be rescinded. This was done, and the Secretary instructed to notify Pastor Schmucker of the action. This seems to have been the last official action taken by our Synod with reference to uniting with the General Synod. Superficially considered, it might seem like a matter of stubbornness on the part of the fathers in not uniting with the general body. There would have been some advantages to the church at large if such a union had been effected. But the daughter was not inclined to join a body from which the mother synod held aloof and indeed a synod, that for practical reasons had but recently achieved its independence would not be inclined to turn right around and enter a general body. It was a case of watchful waiting.

Third Conference, Zanesville 1820. Here a name appears which was destined to play an important part in the extension of the church in Western Pennsylvania. The name is Schweizerbarth. This brother made application to be received into synod; in the examination however,

while he showed a proficiency in the ancient languages, he lacked sufficient knowledge of theology and he was not licensed. The next year at Somerset he passed a satisfactory examination. And this was by no means the last heard of this man. He became a leading figure in the church of Western Pa. He resided for many years at Zelienople, from which place he served eleven stations in Butler and Beaver counties. He was somewhat eccentric, invariably styling himself as "Bishop" and wearing his clerical robe on all ministerial and some domestic tours. We were told by some of the older people of our congregations in Western Pa. that they could remember seeing Schweizerbarth come down the street with his long flowing robe followed by a crowd of children for whom he invariably carried a pocketful of peppermint drops. He was also fond of debate and as occasion offered could become a master of invective. All regularly ordained pastors he addressed as Bishop and the English language he dubbed as Irish. Here is an example from the minutes of the Eastern District of 1838: "Bishop Schweizerbarth informed Synod that he had not delivered the sum of $50.00 which according to the 22nd resolution of the New Lisbon synod (1835) had been appropriated to assist the students Gottlieb Basler and Conrad Schutt." The reason which determined him to withhold said donation from the first was, "because he would rather go to the Irish Seminary at Gettysburg than to the German Hoch Schule at Columbus," and from the latter, "because he preferred a wife to the study of theology." Synod approved his action.

The Fourth Synodical Meeting was held again in good old Somerset, Ohio in September of 1821. Twenty-three pastors and laymen were present. Pastor Keifer of the Reformed church of Somerset was accorded a place in the convention as an "advisory brother." In this meeting the

name Schmucker comes into some prominence. For many years even until the present time this name has been connected with the extension of our church. Like Peter Mühlenberg and the Henkels the Schmucker family seems to have caught the heroic and aggressive spirit of the beautiful Shenandoah valley. J. P. Schmucker was commissioned at Somerset to visit all congregations having no pastors and make orderly arrangements with them for services.

The Fifth General Conference convened at Greensburg, Pa., 1822. Twenty-eight members were present. Three pastors from the Pennsylvania Synod were present and were accorded voice and vote in the meeting. Two Reformed pastors were recognized as "advisory brethren." At this meeting Synod was divided into three conference districts, these were West Pennsylvania, East Ohio, east of the Muskingum, West Ohio, west of the Muskingum. In each district a pastor was to visit the congregations and report to Synod annually. This office was the forerunner of the three modern offices of District President, Visitator and Missionary Superintendent. Steck, Sr., Reinhart and Steck, Jr., were appointed for the three districts. This apparently good arrangement was not kept up, no doubt because of a lack of time and opportunity.

The Sixth Meeting at Circleville, 1823. In an address appended to the minutes of this year the spiritual destitution on the frontier is graphically described and an appeal made to the congregations to help as much as possible: "Many would indeed be satisfied if they received but the crumbs of the spiritual blessings which you enjoy. They would be satisfied if an Evangelical teacher would visit them once or twice a year and bring them the Word and the Sacraments. In this direction we have made the

Das Ministerium des Westlichen Districts der Evangelisch-Lutherischen Synode von Ohio u. a. St. beurkundet hiemit:

Dass auf der Synode, gehalten in Lewisburg ~~1849~~
Ohio am Trinitatis Fest 1849
Herr M. Loy
nach geschehener Prüfung für tüchtig erklärt
und das Amt eines licensirten Candidaten
innerhalb unseres Synodal-Districts zu
~~Ingleis~~ Baltimore

Derselbe ist nun hiermittelst die Erlaubniss ertheilt, zu predigen, Taufen, Confirmations-Unterricht zu geben, zu katechisiren, und alle andre ministeriales zu verrichten, und zwar in folgenden zu unserer Synode gehörigen Gemeinden:
in Delaware und Umgegend oder in solchen, welche ihm von diesem Ministerium und dessen Beamten angewiesen werden mögen. Er darf aber, ohne Genehmigung dieses Ministeriums und dessen Beamten, weder oben genannte Gemeinden verlassen, noch in einer andern Gemeinde Amts-Geschäfte verrichten. Schliesslich behält sich das Ministerium das Recht vor, diesen Erlaubniss-Schein jedes Jahr zu erneuern oder zurück zu nehmen.

Zur Beurkundigung dieses ist ihm dieser, von den Beamten unterzeichnete und mit dem Ministerial Siegel versehene, Erlaubniss-Schein ausgestellt worden.

So geschehen in dem Ministerium, den 5. ten Junius A. D. 1849

C. Spielmann, Praes.

A. Nordorf Sec'y.

Printed by A. Thompson, Jr., Delaware, O.

LICENSE CERTIFICATE.

most of our weak forces. Each year we have sent out a traveling preacher for several months. This has helped some."

"One cannot read the reports of these men and not be moved. They tell of how those on the frontier rejoice when an Evangelical pastor visits them; with what love they receive him and with what eagerness and devotion they come from far and near to hear the Gospel. But not enough has been done for these our famishing brethren. They have petitioned repeatedly. Brethen! this is the voice of famishing souls calling to you. We pastors cannot do it all, we must have your help. You who have received so many blessings will you not contribute more liberally to this blessed work?"

Indeed this appeal is not unlike those going forth from our mission boards today. The same destitution, the same slowness of heart and hand confronts us still, but we must labor on and on and on.

The Seventh Meeting of the General Conference was held in Canton beginning Trinity Sunday 1824. At this meeting Kaemmerer, David Schuh and Jonas Mechling were ordained. Attached to the minutes of that year is a report by David Schuh of one of his missionary tours. We give part of it in a free translation.

"In accordance with the resolution of Synod at Circleville 1823 that I should visit the Sandusky region as often as circumstances would allow I would report as follows: I started Tues. May 11, 1823, and rode all day over a very swampy road to Christian Schneider's. On the 12th I preached here to a small but attentive audience in both the German and English languages. On the 13th I preached at John Braun's. On the 14th I baptized two children at Jacob Ziegler's and rode on to Buepen's and stopping with Schulz was very kindly received. Arranged

for a service Sunday the 16th. On that day I preached to a very large and attentive audience, among whom were 12 families of Germans. Baptized 5 children that day. On the 17th stopped at Jacob Schneider's and baptized one child; rode on through Sandusky and stopped with John Gohn near Pipetown and arranged for church services the following day. On the 18th preached to a small gathering, about 6 German families and some English, using both languages. There I baptized 9 children. Continuing my journey after the services I came to Upper Sandusky (an Indian town). Between this place and Negrotown I was overtaken by a heavy storm and had to remain over night at Cheffie's tavern. On the 19th I went on preaching and baptizing." On the 24th we find Schuh back in Mansfield his place of residence. On this journey he preached 18 times, baptized 29 children and traveled 169 miles. This pioneer work in this section was certainly not in vain. Here we find today some of our largest and most prosperous congregations. The swampy roads have disappeared and the 169 miles could be covered in less than a day with the doughty Ford, but sin and salvation have not changed since that day. The need of the Gospel is as great today as it was then. And salvation is still by faith in Christ Jesus.

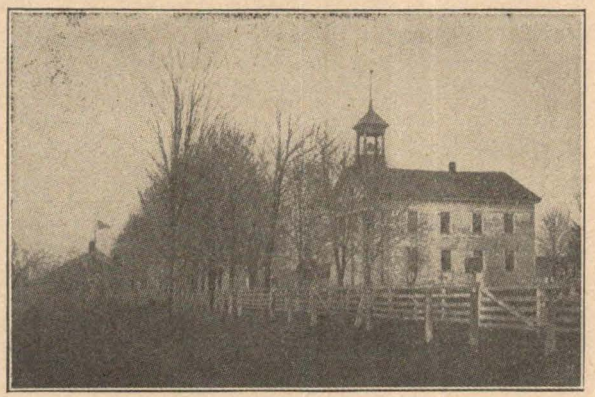
The Eighth Convention assembled in Lancaster, O., Trinity, 1825. Eleven pastors and candidates were present and ten absent. Seven lay delegates were present. Not a very well attended meeting but most of the absent members sent in satisfactory excuses.

Pastor Reymann of the Pennsylvania Synod and Pastor Ambrosius Henkel of the Tennessee Synod were granted voice and vote in the deliberations of the convention.

Compliments were also exchanged with the Reformed

(Church) Synod through Pastor Weiss of that body. A liberal spirit prevailed among the brethren in that day; a spirit which sometimes threatened to involve them in unionism but which usually did not extend beyond the bounds of common courtesy and Christian charity.

The minutes report that David Henkel of the Tennessee Synod placed several theological questions before Synod. These were discussed in the ministerial meeting and answered, but as many of the older heads were absent the answers should first be sent to them and then for-



ZION'S, NORTH CANTON, O.

warded to pastor Henkel. What the questions were we have no means of determining but judging from the ability and bent of the doughty David Henkel we may surmise that the questions involved some difficulties. In the following year Synod resolved that it could not answer these questions since it is not our purpose at our meetings to discuss theological questions but to consider the general welfare of the Church. This did not betoken indifference to doctrine but it was then like it is now at Joint

Synod, there was little or no time for the discussion of these matters. A committee was appointed to devise a plan whereby a library could be placed at the disposal of young men desiring to study for the ministry. A good move but owing to the scattered condition of the Synod the project could not be carried out.

The Ninth Meeting was held in New Philadelphia, Trinity week, 1826. Thirteen pastors, five candidates and eleven delegates were present. In the past year the Synod sustained a great loss in the death of Paul Henkel, a father in Israel. A Methodist pastor, Plimpton, preached at one of the evening services. Wagenhals and Schweitzerbarth were ordained, and Fast was licensed.

List of the Congregations Served By Pastors of the Ohio Synod in 1826.

This is the first list we find giving anything like a complete table of the congregations and preaching points served by the early fathers of our Synod. We wish the list were complete, but as usual, some of the brethren failed to send in their reports. Even a hundred years do not obliterate the traces of this bit of pastoral negligence. In several instances we can supply the missing data in the brother's report of a century ago but in some instances this is impossible. Some of the names of places and congregations we have changed to the modern spelling so that the reader of today may recognize them, for example, "Brosch Criek" to Brush Creek; and frankly, with some of them we are "stuck," we don't know what they were or what they are, so we give them just as they are in the records. The indulgent reader may find a clue to their meaning. You may be living in the territory of one of those old assembling points and may know the old name

and spelling from tradition. Here then is our most ancient, geographical, synodical parish register:

Senior Steck (7 Cong.), Greensburg, Brush Creek. Zehners, Herolds, Manor, Ritsch and Youngstown in Westmoreland Co., Pa.

Pastor Weygandt (6 Cong.), Jacobs, in Fayette Co., Pa., Bethlehem, Pigeon Creek, Stechers (now Ginger Hill) and Washington in Washington Co., also Werners (now Zions in Brentwood), Allegheny Co., Pa.

Pastor Huet (7 Cong.), Bethlehems, Zions, Liberty and Christs in Trumbull, and Good Hope, Israels and Koenigreichs in Columbiana Co., O.

Pastor Leist (6 Cong.), Tarlton, Adelphi, Kinnickinnick, Zions, Circleville in Pickaway and Clear Creek in Fairfield Co., O.

Pastor Weyer (7 Cong.), Jerusalems, Henricks, Pauls, Israels, Salems, Bethlehems, and Union in Stark Co., O.

Pastor Steck, Jr. (6 Cong.), Lancaster, Salems near Glicks, Zions, Blum, Zieglers, Clear Creek, Friesners in Fairfield Co., O.

Pastor A. Henkel (7 Cong.) (1827) Germantown, Schaeffers and St. Peters in Montgomery Co., Clear Creek in Warren Co. and Lewisburg and Alexandria in Preble Co., O.

Pastor C. Henkel (6 Cong.) (1827), Somerset, Zions, New Reading, Hope and Schmidts in Perry Co. and Union in Muskingum Co., O.

Pastor D. Schuh, (6 Cong.), Mansfield, Speaths, Clear Fork, Black Fork and Uniontown in Richland Co. and Jeromeville in Wayne Co., O.

Pastor Kaemmerer (5 Cong.), Peace, Hope, Fork and Zions in Muskingum Co. and Jerusalems in Morgan Co., Ohio.

Pastor Mechling (8 Cong.), Kintigo, Henkes, Jacobs, Schwobs, Hoffmans, Salems, Brandts and Donegals in Westmoreland Co., Pa.

Pastor Schweitzerbarth (4 Cong.), Zelienople and Harmony, Buechles, Butler and Bernhards in Butler Co., Pa.

Pastor Wagenhals (9 Cong.), Centerville, Hursches in Columbiana Co., Schabers, New Romly in Harrison Co., Zelwicks, Bauers in Tuscarawas Co. and Sandyville, Waynesburg and Shearers in Stark Co., O.

Cand. Melsheimer (4 Cong.), Paintville, Philipps, Sugar Creek and Davids in Stark and Wayne Co., O.

Cand. J. Manning (5 Cong.), Clairsville, in Belmont Co., Yellow Creek, New Salem and Annapolis (County not given) and New Philadelphia in Tuscarawas Co., O.

Cand. J. J. Fast (5 Cong.), Zions, Jacobs, and Johns in Stark Co., Thorndyke in Portage Co. and Emmanuels in Wayne Co., O.

Parishes Without Pastors:

Morgan Co., O.

Coshocton Co., O.

Crawford Co., O.—Schneider, Bucyrus, Benders, Hammonds.

Seneca Co., O.—Wolf-Creek and Tiffin, Lower Sandusky, etc.

Mercer Co., Pa.—Herbsts, Wolf Creek and Creeks.

Fayette Co., Pa.—Indian Creek.

Highland Co., O.—Brush Creek, New Market and Rocky Fork.

This list, while incomplete, places the pioneer character of the work of the heralds of the Gospel in that early day clearly before us. It is "creek" and "fork" and "wolf" and "Indian" all along the frontier line. Not a single point

touched by those sturdy pioneer preachers had reached the proportions of a city, not even of towns most of them. Usually the preaching place, let us call it the sanctuary, was out in the woods in a log church or cabin. In the woods! because the cleared ground was needed for wheat, corn and potatoes. The seed of eternal life could be sown in the forest as well as in the open, but the cereals and vegetables could not.

Many of these congregations and their places of worship have ceased to be. Some have been neglected, some have been absorbed, some have died a natural death, others have been forced to the wall, and some have continued to this very hour and even now bear every indication of strong, healthy growth. These surviving monuments of the pioneer days have likely been well located and well served. Much depends upon both factors.

How changed are the conditions of our mission work today in the territory covered by the fathers! Instead of going to the woods we now must go to the market-place, to the slums and to the fashionable suburbs of our large cities. Instead of communing with nature as we go we must listen to the hum of machinery and the dissonant noise of the rabble. In that olden day nature sometimes threatened the messenger with her solitude; today the rush and din of modern life threatens to drown the voice of the preacher in the streets and even in the pulpit. Yes, changed indeed are the times, but the message for the world remains the same, and the commission to the messenger is still: Go! preach My Gospel. Go!

Statistics of the Lutheran Church in the United States, 1825.

This table will perhaps be as interesting as the parish lists of the previous page.

Synods.	Pastors.	Licensed Candidates.	Communicants.	Cong. Supplied.	Parish Schools.
Pennsylvania	58	20	26,884	235	225
New York	21	6	2,258	31	
North Carolina	7	3	1,147	27	
Ohio	14	7	5,229		51
Maryland and Virginia	22	3	5,696	75	25
South Carolina	10		1,296	24	
	132	39	42,510	392	301

These figures, of course, are only approximately correct, but they give us an idea of the size and distribution of the Lutheran forces in that early day. The number of parish schools, especially in the Ministerium of Pennsylvania at that time, is rather remarkable. Almost as many schools as congregations! There was more occasion and more heart for the parish schools in those days than in our own.

The Tenth Meeting was held in Columbus, O., 1827. Ten pastors, three candidates and eight delegates were present. Ten pastors and one candidate were absent. At this meeting A. Henkel and Steck, Jr., were commissioned to translate excerpts from Luther's Catechism into English and submit their work to Synod at its next meeting.

The question of slavery was beginning to agitate the nation considerably already in those days. And like political matters in our day it came also to the church for con-

sideration and help. Colonization societies were formed for the taking of the slaves out of our country and colonizing them in Liberia, West Africa. One of these organizations, the Ohio Society, appealed to Synod for aid in this effort to solve the slavery question. Synod resolved: "to approve of the noble efforts of this Society and to support the same as much as possible but that Synod did not deem it wise to obligate her members to collect monies for this purpose; but to leave the matter to the good judgment of each individual. This action to be conveyed to the society in writing."

Indiana is heard from for the first time at this convention. A. Henkel and Heinecke are commissioned to each spend a month as traveling preachers in that State and each shall receive $15.00 for his services. It is remarkable how those pioneers kept their eyes open and their feet ready for new mission fields. They did not sit down within the confines of a little circle and be quite satisfied that the world beyond did not need them. Stauch's commission read "als weiter west," and his brethren in the ministry seemed to catch the spirit.

The Eleventh Meeting was held in Canfield, Trumbull Co., O., Trinity week, 1828. A very important matter came before this meeting. In October of the previous year an English special conference was held in Zanesville which, among other matters, discussed the founding of a theological seminary. The brethren present were: C. Henkel, D. Schuh, S. Kaemmerer, J. Wagenhals, and J. Manning. They resolved to lay the matter before Synod. The result of Synod's deliberations was that a committee consisting of A. Henkel, Leist, and Heinecke was to lay a plan before Synod at its next convention.

A young man who was destined to become an important factor in the success of the contemplated seminary

presented himself at this meeting—William Schmidt. He came with the best of testimonials from the University of Halle. We shall hear more of this fine young man later.

"The Evangelical Lutheran Intelligencer," edited by Dr. Schaeffer in Frederick, Md., was warmly recommended to the congregations as a church paper.

A Sunday-school Plan.

The careful reader will perhaps be surprised at the excellent Sunday-school plan which the Synod of the year 1828 recommended for announcement from the pulpit by every pastor. It seems to contain every element of a good school and we have not been able to improve on it very much during all these intervening years. It shows us that the fathers after all had a rather good grip on fundamentals. We give the plan: "The pastor with the advice of the church council shall appoint a capable person to act as superintendent, and as many male and female teachers as conditions require. (Boys and girls may come to the same school, although lady teachers should instruct the girls).

When these arrangements have been made the time and place for beginning the school should be determined, and where at all possible, the pastor, and at least some members of the church council as well as the parents of the children should be present to lend the work as much gravity and importance as possible.

The pupils should be separated into classes of 8 to 10 members. And here age should not be the determining factor, but the ability and progress of the pupil. Each class should retain its own teacher and it shall not be permitted the teacher to leave his *own* class and take up another without the consent of the superintendent and the other teachers.

The school should be held in the church, school house or some suitable building and, where possible, every Sunday; it should begin at a definite time and continue at least two hours.

The superintendent and teachers should see to it that Christian order, so necessary to the instruction and edification of the pupils, be maintained.

The duties of the superintendent are, among others, the following: To open and close the school with singing and prayer, or at least to see that this is done.

He shall keep a record of the names of all pupils, giving time of entry and withdrawal and all other data of importance.

The teachers, male and female, should not remain away from school except for good reasons, and should they be prevented from coming, they shall make it their duty to have a capable person take their place, or at least notify the superintendent. The teachers shall make it their special duty to see that their pupils learn to spell, commit to memory and get hold of the fundamentals of our precious religion."

Sunday-school workers! how is that? Not very much doctoring needed on that plan. There is just about one thing that we need to do with the plan and that is to put it into practice, which, happy to state, we are generally trying to do.

The Twelfth Meeting of Synod was held in Lancaster, Trinity week, 1829. A rather poorly attended meeting, only 13 clerical and 8 lay delegates present, nevertheless very important matters were considered. Pastor Stirewald of the Tennessee Synod was present and granted voice and vote in the assembly. The seminary committee reported that they were convinced such an institution was very nec-

essary. "But [and this is usually the case], we do not have the means at the present time to establish such an institution; the committee would therefore consider it best that we continue to provide for our young men as heretofore until the hand of the Lord opens other channels for us." This report was adopted by Synod. We are glad to assure the reader that the hand of the Lord soon opened a way for the establishment of the seminary.

Steps were taken at this meeting to found a monthly magazine under the title of "Die Evangelisch Lutherische Stimme vom Westen." The price was to be $1.00 per year. Pastor Steck, Jr., was elected to attend the meeting of the West Pennsylvania Synod. At this meeting the death of Antonius Weyer of Canton was announced. A very fitting tribute to the memory of this departed brother was appended to the minutes. We quote from it the following: "In his demise the Church has lost a useful member and a valuable workman. The loss will be more keenly felt since the harvest is great and the laborers are still so few. He departed this life March 30, aged 68 years, 6 months and 20 days. He was licensed to preach May 28, 1812, at Carlisle by the Synod of Pennsylvania. In 1813 he came to Canton and served the parish there until his death. Peace be to his ashes. May the seed which he has sown bear fruit even after he is gone. We trust he rests from the labors of his pilgrimage with Him who promised: 'Where I am there shall my servant be also'."

CHAPTER III.

1830-1846.

THE SEMINARY, LANGUAGE DIFFICULTIES, NEW MEASUREISM, ETC.

The Thirteenth Session was held at Zanesville, Trinity Week, 1830.

This was a memorable convention—it did things. The Synod seemed "to expect great things of God and to attempt great things for God."

The following ministers were introduced by the President to Synod: Pastor Herbst, delegate from the Lutheran General Synod; Pastors Reichert, William Schultz and Brown from the Synod of West Pennsylvania; Pastor Stirewalt, Synod of Tennessee; Cand. Edward Schults, Synod of East Pennsylvania.

A committee noting that the Tennessee Synod had taken steps to celebrate the 25th of June of that year, 1830, as the three hundredth anniversary of the Augsburg Confession, recommended "that all ministers belonging to this Synod encourage their respective congregations to celebrate the 25th of June as a day of Thanksgiving to Almighty God, and that, on that day, the Augsburg Confession of Faith be publicly read.

A letter from Rev. E. T. Hazelius, D. D., President of the Synod of New York, was read, in which he extended a friendly invitation to send our young men who wish to apply themselves to the study of Divinity to Hartwick Seminary, New York. This letter seemed to bring

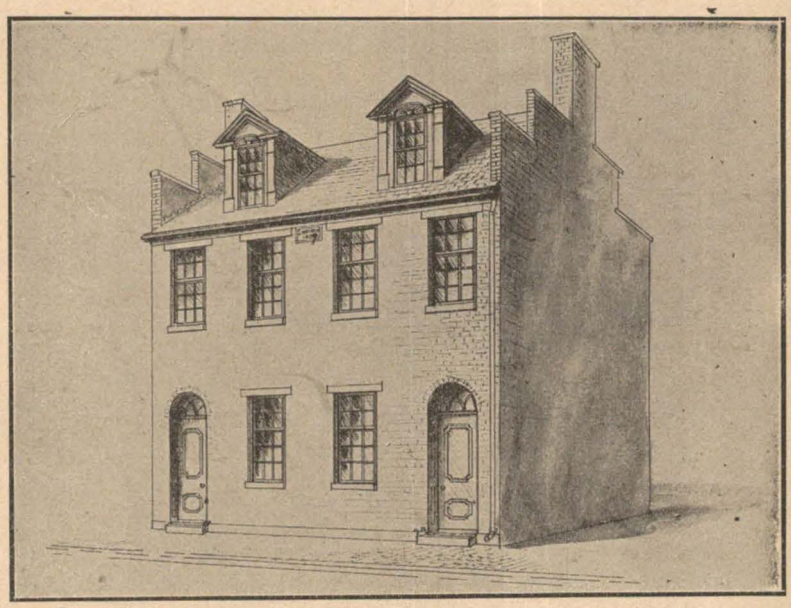
the seminary matter home to the fathers. This was the hand of the Lord pointing to a seminary in the West, even though the call was eastward. Synod rose to the occasion in the report of its seminary committee. It seemed to rise on the wings of faith. Hear it speak: "It is the special desire of the Church in the West to have an institution for the education of our ministry, within her own borders, where her interests concentrate, and from whence as from a fountain head the doctrines of the Augsburg Confession of Faith might be promulgated literally, purely and unadulteratedly, and the mild and tolerant spirit of our discipline shed abroad its benign influence, and where the characteristics of Lutheranism, which neither malice nor art can destroy, nor time efface, might be preserved.

The establishment of an institution would not require as great a sum of money as might at a superficial view be supposed. And when we contemplate the wonderful work wrought by Francke in Germany, who with $4.40 laid the foundation of the Orphan Asylum at Halle in which the Hand of Providence was so manifestly evident, which precedent should encourage us without wavering to rely upon that God with whom all things are possible and who in His holy Word said: 'My grace is sufficient for thee, for my strength is made perfect in weakness'."

Cand. William Schmidt, as an answer to prayer, came forward and offered to take charge of the Seminary without remuneration. His services were gratefully accepted and the brethren advised "to recommend to him those young men who wish to enter upon the ministry." And *Resolved,* "that this institution be entitled, *The Theological Seminary of the Evangelical Lutheran Synod of Ohio.* (The present location of this institution is Canton, Stark Co., Ohio)." The child of faith was born. It still lives. It

has grown up with the West. It has rendered the Church an almost unbroken service for eighty-eight years.

Before the Synod adjourned at Zanesville, Prof. William Schmidt submitted a course of study to be followed in the new Seminary. We submit the somewhat elaborate course for those early days:



THE CRADLE OF THE EV. LUTH. THEOLOGICAL SEMINARY, CANTON, O.

First Course:

1. Instruction in German Language.
2. Instruction in Latin Language.
3. Instruction in Greek Language.
4. Logic.
5. Theological Encyclopedia.

Note—Whereas, it is impracticable to acquire during the term of three years, in connection with the above mentioned sciences, a knowledge of the Hebrew language also, therefore only those who attend the institution for four years will receive instruction in the Hebrew and classic Greek languages.

Second Course:

1. Continuation of instruction in languages in general.
2. Introduction into the Old and New Testaments.
3. Archaeology.
4. Explanation of New Testament in Greek.
5. Explanation of Old Testament in German language, with constant reference to the Hebrew original text and the Septuagint.

Third Course:

1. Continuation of the explanation of the Bible in the Greek and German languages.
2. Dogmatics, connected with the history of Dogmas and Symbolics.
3. Christian Ethics.
4. Practical explanation of the Holy Scriptures, calculated for religious instruction.
5. Homiletics or Pulpit Eloquence.
6. Catechetics, or the art of imparting religious instruction by questions and answers.
7. Pastoral Theology and Liturgics.

Indeed a comprehensive curriculum and it shows that the man who outlined the same was no novice. It was in the main, however, too heavy, both for the students to carry and for the limited teaching force to find sufficient

time to impart. Not until this generation has it been possible to carry out the plan of the learned and indefatigable Schmidt. He began in Canton with two students.

The Committee on the Proposed Religious Periodical also reported at this meeting. It, too, came with a rather elaborate and comprehensive plan for those days. No doubt the venture would have been a success along the lines indicated had a sufficient number of subscribers been secured. Finally the committee proposed that the intended magazine "contain no more than a medium sheet, octavo form, printed in small pica, and that, if possible, the price be reduced to 75 cents." This report was accepted.

We certainly must admire the broad vision and ability as well as the alertness and zeal of our forefathers of that day. They were surely not asleep. Had they received the necessary financial support for their extensive projects they would soon have had the eyes of the entire West following them. In our weaker moments we wish some men of great wealth had come forward with large sums and supported these projects, but on second thought we remember that there is a "Divinity that shapes our ends." Perhaps the Lord did not want us to carry out great undertakings at that time, we might have become proud and haughty. We might have depended less on Truth and service and more on money. It was a fight of faith which the fathers had to wage. And woe be us if it becomes otherwise in our day.

A fitting obituary of *Rev. John Michael Steck* is appended to the minutes of that year, which we insert in part here:

"This Senior of the Ev. Luth. Ministerium of Ohio and pastor of the Lutheran congregations in Greensburg and vicinity departed this life July 14, 1830, aged 73 years, 9 months and 8 days. He had been truly a faithful and

useful laborer in the vineyard of the divine Savior; and in consequence of his departure the Church has sustained a very serious loss. Without the fear of man he unreservedly reproved vice; he devoted much time to the instruction of the youth; he was a loving companion, an affectionate father and a friend to the poor and needy.

He beheld the dissolution of his mortal frame gradually approaching, but he fully resigned himself to the will of God and with distinguished patience submitted to his last sufferings, the strongest evidence that he had, in truth, experienced the power and efficacy of that religion which he so cordially had proclaimed among his fellow-men."

Rev. N. P. Hacke delivered the funeral discourse from Heb. 13, 7: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow considering the end of their conversation," followed by remarks from the Rev. Jonas Mechling from the same passage. A sorrowing widow, thirteen children, one of whom followed his father into the ministry, and sixty-six grandchildren, together with the members of his congregations, were left to mourn his departure.

The Gospel was his joy and song,
E'en to his latest breath;
The truth he had proclaimed so long
Was his support in death.

The Fourteenth Session of the Synod convened at Canton on Trinity Sunday, 1831. Thirty-four members were present.

Rev. A. Henkel, President.

Rev. C. G. Schweitzerbarth, Secretary.

Rev. J. Wagenhals, Treasurer.

Congratulations came up from the Synod of Maryland and Virginia on the establishment of a Theological Semin-

ary, also advice on the formation of educational societies in our district.

Origin of the Districts of Joint Synod.

A communication from the West Pennsylvania Synod giving it as their opinion that the state boundary between Pennsylvania and Ohio should be regarded as the boundary of the two Synods.

Synod rather regarded this "opinion" as an act of injustice, since five of our brethren resided beyond the line of the State of Ohio and this arrangement would not be calculated "to promote the best interests of our Evangelical Zion in the West." The following resolution was therefore sent to the West Pennsylvania Synod: "Resolved that according to our views of equity and justice, that boundary line be retained, which was determined upon by the Synod of Pennsylvania in 1814." Upon this territory the West Pennsylvania Synod had already encroached (it was founded in 1825), and naturally the brethren of Ohio would be a little sore on this point. But evidently there was some restlessness among the Ohio brethren in West Pennsylvania, which no doubt the West Pennsylvania Synod learned of and wanted to help quiet. A conference of the Ohio men had been held at Greensburg just after Easter of the same year and prepared a memorial signed by ten ministers which they presented at Canton and "in which they pray the Synod of Ohio to approve of their plan of forming a new synod between the Allegheny Mountains and the line of the State of Ohio." The reasons given were the necessity of a treasury under their own control and the long journey to the Synod coupled with the heavy expense. After all there must have been a little fire under all that synodical smoke in Western Pennsylvania at that time. The West Pennsylvania Synod wanted

to help smother it but Ohio finally succeeded in taking care of it.

And this is the way: Synod should be divided into two District Synods, "which, except when the General Synod sits, shall convene yearly in their respective districts, and have the power (a) to have their own treasury, with liberty to expend one-half of their funds in sending out missionaries within their districts, the other half to be



TABLET ON FIRST SEMINARY BUILDING, SOUTH HIGH ST., COLUMBUS, O.

transferred to the treasury of the general body, (b) to license candidates and catechists.

But in order to preserve the bond of love and unity, to tie it, if possible, more tightly, and to exert ourselves with united strength in the welfare of the Church a general synod shall be held every third year, at which, as heretofore, all the members of both districts shall assemble, and at which alone, ordination shall take place." The following year the dividing line between the districts which were called the Eastern and the Western was to start at Cleve-

land, follow the canal to New Philadelphia and from thence in a straight line to Marietta. And thus the Ohio Synod became a Joint Synod of districts which it has continued to be until the present time; districts being added from time to time as the work and territory expanded, until now we have in all twelve districts. Later the Joint Synod convened every two years and the districts annually, and in 1896 the Joint Synod became a delegate body, the representation being on the basis of one clerical and one lay delegates for every ten congregations.

A committee appointed to have Luther's Catechism with the Augsburg Confession printed, reported that the same had been done; one thousand with and one thousand without the Augsburg Confession attached. Four depositories of these catechisms were established, one at Greensburg, the second at Canton, the third in New Lancaster and the fourth in Miamisburg.

The following Board of Directors was elected for the Seminary:

Ministers: A. Henkel, J. Leist, C. G. Schweizerbarth, J. Wagenhals.

Laymen: Hon. Gustavus Schwan, Christian Heyl, John Leist and F. A. Schneider.

These directors were authorized to make all necessary arrangements for the school and to receive donations.

They were also to meet on Sept. 1, 1831, at New Lancaster, O., and decide finally upon a location for the Theological school. They met on the above date and, after some deliberation, selected the town of Columbus, Ohio, as the place where the Seminary should be located.

The Seminary at Columbus.

Fourteen acres of ground situated on an eminence adjoining the town were purchased. This was the South

High St. site, on a part of which the Lutheran Hospice for Girls now stands. Four acres of this plot were sold to Prof. Schmidt for $400.00, which sum was to be deducted from his salary in four yearly installments of $100.00 each. However, at the time it appears that Prof. Schmidt was actually receiving no salary. He had offered to give instruction two years gratis. But Synod "authorized her treasurer in 1832 to pay $150.00 to Prof. Schmidt for the eight months he had been in Columbus, but that we don't wish it to be considered a commensurate salary, but, because of the present scantiness of the treasury, merely as a small acknowledgment of his services for and in the Church of Christ."

This indicates both on the part of Prof. Schmidt and the Board that the spirit of sacrifice and close economy were not forgotten virtues in those days.

The building of the Seminary was begun in the summer of 1832. The structure, according to the resolution of the Board was "to be a two-story house, fifty by twenty-eight feet, with a two-story rear building twenty by eighteen feet, and should be erected as soon as possible on the land purchased for the Seminary. On the 15th of August of the same year the cornerstone was laid with suitable solemnity." Rev. J. Wagenhals, a member of the Synod, delivered a German sermon, likewise Rev. Weiss of the Reformed Church. The English address of the occasion was delivered by Hon. Gustavus Swan. In January of 1833 enough of the building was completed to permit Prof. Schmidt to begin instruction within its walls. There was nothing elaborate about the structure or its furnishings. Everything was of the plainest. This may be inferred from the treasurer's report:

Expense of land and building	$4,264 44
Total receipts	3,096 82½
Indebtedness	$1,167 61½

Father C. Spielmann, one of the students of the new Seminary, has left us a very interesting description of student life and activities in those early days:

"A few days before New Year, in 1833, after we had cleaned the three small dwelling rooms of the professor and the school room of the modest building, Prof. Schmidt and his little family took possession. The students rented two log huts near the Seminary formerly occupied by negroes. Two of the students lived in one of these, consisting of only a single room, while the other six, together with the family of J. A. Roof, who before his entrance into the Seminary had already married and who boarded the students, occupied a somewhat larger hut. Here we six studied in a small room, sitting around a table, with a tallow candle standing in the centre. We rolled the beds in which we slept under the low roof of the hut. We now received our instructions in the school room of the Seminary, the teaching before this having been done in a small frame church in the city in which Prof. Schmidt preached on Sunday. This small church stood on Third street, where later the Universalist Church was built, and around it cornfields were yet found as also a swamp covered with water. The upper story of the Seminary, which was intended to be the dwelling place of the students, was not completed until the year 1841.

The first student who in 1832 left the Seminary to enter the ministry was Abraham Weill, who, under the supervision of the professor, served the congregation at Delaware. The student roll in November, 1832, when the

writer entered the Seminary, was the following: Roof, Schneider, Pence, Kuhn, Amos Bartholomew, and Schlosser. About this time Adolf Konrad, who had been a student of law in the University of Freiburg in Germany, came to Columbus and took lodgings at Roof's. A num-



REV. C. SPIELMANN AS A YOUNG MAN.

ber of pupils came from the city to study languages in the Seminary, and in order to be able to instruct these, too, Prof. Schmidt appointed Mr. Konrad as assistant and took him into his house. Konrad also gave the Seminary students instruction in the languages, secular history, logic, and rhetoric, and in connection with this studied theology.

The first five mentioned, together with Mr. Konrad, or a total of six, were, at the first meeting of the Western District held in Trinity week of 1834 in Miamisburg, Ohio, licensed as candidates. These first fruits of our poverty-stricken school of the Prophets were welcomed with thanksgiving and joy to God by the Synod and were at once sent out as workmen in the neglected vineyard of the Lord in the West.

Several new students entered about this time, and among them was the late Prof. Lehmann. As the majority were very poor and had no source of income, six of us undertook to board ourselves in the cellar of the Seminary building. In the beginning this cost each of us forty-nine cents a week. We all slept in the upper room. Prof. Lehmann and I, because we did not have a bed, slept in a straw tick on the floor. But God graciously gave us good health, as also a joyful and contented heart and diligence in our studies."

The matter of giving financial assistance to worthy young men desirous of studying for the ministry had been discussed at various times by Synod, and the matter had even been suggested by other synods who saw our pressing need for more men. Finally, the cause took form when the Eastern District, convening at New Lisbon, Ohio, 1835, appointed E. Greenwald as committee to bring the matter to the attention of Joint Synod. This was done in a masterly appeal. The result was the creation of the *"Ohio Educational Society of the Evangelical Lutheran Church,"* the purpose of which was to be: "To educate pious, indigent young men for the Gospel ministry in the Theological Seminary at Columbus, Ohio." The following were some of the qualifications for receiving support from this society: "Except in rare cases no applicant shall receive assistance, even in the first stages of preparation, who shall

not produce from reliable men, unequivocal testimony of promising piety, proof of good talents and real diligence; nor shall anyone be continued whose instructors shall not show that in point of ability, diligence, literary progress, morals and piety, he is the proper person to receive such aid; in addition to which each beneficiary shall annually exhibit a written declaration that it continues to be his serious purpose to devote his life to the Gospel ministry in the Ev. Lutheran Church."

Here, indeed, we have our present-day beneficiary system, if not in form, at least in principle. The need for extending financial aid to many desiring to enter the Christian ministry has continued to the present and will likely continue no matter how prosperous and wealthy our country may become. The ministry will never appeal strongly to most of those having wealth or desiring it; and conditions being thus we must financially assist in the recruiting of the ministry.

At first a Board of Education distributed the funds contributed in the Synod for the support of worthy students. For many years the faculty of Capital University constituted such a Board. Now each district in Synod has its own Beneficiary Board and its own treasury for this fund. Individuals have at various times placed funds at the disposal of our schools for this purpose, notably the Schenk Fund at Capital University.

Not only was the matter of providing funds for worthy students one of concern among the pioneers, but the school itself was seriously hampered at times because of a lack of funds. From 1833 to 1839 the spectre of debt was always hovering over the newly founded institution. The receipts were not sufficient to cover the professor's salary; a debt of $694.00 piled up; the Seminary building could not be completed, and, added to the already distressing situation,

the health of Prof. Schmidt began to fail rapidly, largely from overwork. He was granted a leave of absence to recuperate in his old home in Germany. Rev. Wagenhals was called to temporarily take his place at the Seminary. Rev. Spielman was sent out to raise funds for the sinking institution. He was successful. The completion of the Seminary buildings was undertaken. Prof. Schmidt returned from Europe seemingly restored to health. He zealously took up his work again. But an attack of typhoid fever terminated fatally, thus ending the brief life's work of this able teacher Nov. 1, 1839. That was a sad day among the students, as well as in the congregation served by the deceased; yes, the whole Church of the West lost a valuable man in the demise of Prof. Schmidt.

The Joint Synod minutes of 1839 contain a fitting tribute to this worthy brother from which we quote a few lines: "Brief was the period allotted to him in this world, but that brief period was rich in results. The fruits of his labors as a pastor and particularly as professor in our Theological Seminary form an abiding monument to his memory. He possessed profound learning without attempting to shine, and genuine piety without pretension. With Christian humility he sought to know his own heart, discover its weaknesses, and by divine aid to grow in grace daily. Conscientiously fulfilling every duty and exhibiting the strictest integrity he was, in the noblest sense of the word, an honest man. As a natural consequence he was courteous to all, ready to assist by word and deed, and solicitous to secure the happiness of all."

He died in the 36th year of his age, leaving a wife and three children, together with a host of friends. His students erected a suitable monument over his grave in Green Lawn, bearing the inscription: "Wilhelm Schmidt—

Our Teacher, Our Father, 1803-1839." That a young man of 36 years should have so endeared himself to his students as to be called "Father" speaks highly of the regard in which he was held.

"Thou art gone to the grave but thy work shall not perish,
That work which the spirit of wisdom hath blest;
His strength shall sustain it, His comforts shall cherish
And make it to prosper, though thou art at rest."

The Language Difficulty.

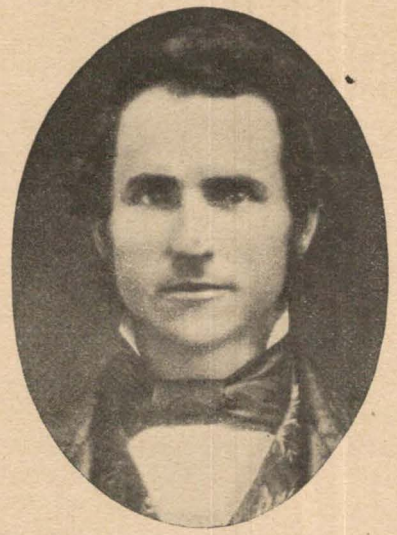
Ever since the confusion of tongues at the Tower of Babel there seems to have been a language difficulty, and we of the Joint Synod have by no means been spared in this trouble. Almost from the beginning of our synodical history we have been compelled to try to steer between Scylla and Charybdis in this delicate question. We have not always succeeded but we have "blundered through somehow."

In this year of 1918 we have again arrived at a point where a discussion of the language question is somewhat embarrassing. On the one hand we have our German membership asking for the Gospel in the language which they best understand, on the other hand we have the popular and (so-called) patriotic clamor of "all English." As this is not the place for a discussion of the merits of the question but for its place in our history, we will be content to trace it in the past.

After the death of Prof. Schmidt the Seminary Board called Dr. Demme of Philadelphia, but this call was declined, though Dr. Demme had a warm heart for the Seminary and its work. After casting about for some time the Board extended a call to Rev. Charles E. Schaeffer, pastor at Hagerstown, Md. The call was accepted. This was in 1840.

Prof. Schaeffer was an American with a fine command of the English language; he, however, could and did use the German language fluently, but he preferred the English.

The Seminary began to prosper; the Board reported that the new professor was working to the satisfaction of all and that the institution was progressing finely, so that



Rev. W. F. Lehmann as a Young Man.

the room available for students was completely occupied. A Mr. Juksch was called as professor of languages and to assist in the sciences. A second building was erected on the Seminary grounds. A second professor of theology was called in the person of Rev. F. Winckler of Newark, N. J.

The call was accepted and Prof. Winckler's work was satisfactory, but he was a German and naturally showed a preference for his native tongue. This situation soon

began to create difficulties at the Seminary, though those stirring the fires were by no means all living in and around the institution.

In the winter term of 1842 difficulties arose between the professors and the students. The directors tried to effect a peace, but were not able to accomplish their object. The Board held a number of extra meetings in order to bring about a reconciliation between the professors, but failing in this deemed it a duty to call for the resignation of both. Professor Schaeffer at once complied, his resignation going into effect in June of 1843. Prof. Winckler refused, and, as the constitution gave him six months before the resignation could be enforced, he continued his instructions with a few students. The Board, which did not want to close the school forcibly, consented to this arrangement. The Synod at an extra meeting in Zanesville, O., in 1844, in acting upon this report of the Board, and after declaring that in accordance with the constitution of the Seminary the German should be the only medium through which the theological instruction should be given, and in accordance with the same constitution, the English language should be taught theoretically and practically, decided that it would not regard the professorship at its Seminary as vacant and determined that Prof. Winckler continue his work there. These were the famous Zanesville resolutions which went directly against the past practice of the school and the best interests of the institution and the Synod.

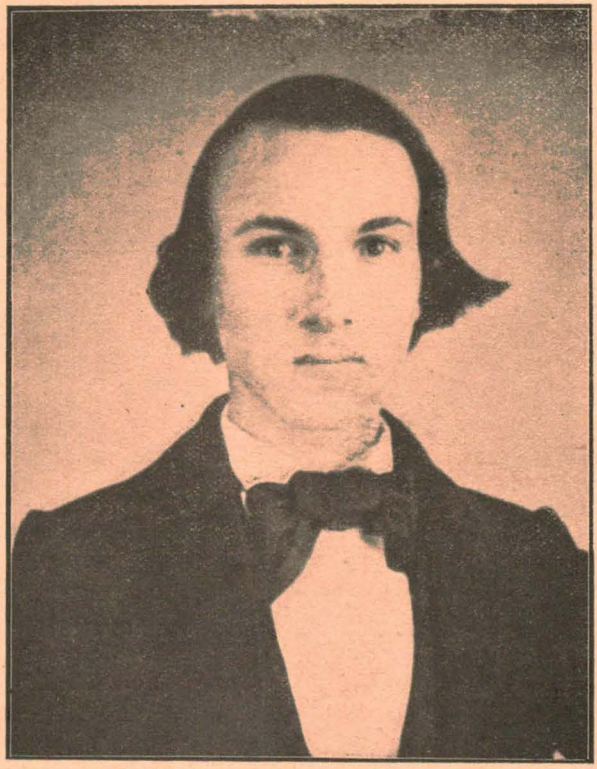
At the next meeting of the Synod, held in Lancaster, O., the Board had a discouraging report to present. The Zanesville resolutions had created general dissatisfaction. The congregations and pastors refused to contribute to the needs of the school. Many were offended because Prof. Winckler had been retained. The appointment of Rev.

Pence as financial agent accomplished little good, as he everywhere met with discontent because of the Zanesville resolutions. All these things induced the Board to request Prof. Winckler's resignation in September of 1844, and with May of 1845 his work in the school came to an end. The Synod in acting upon this report practically revoked the Zanesville resolutions and decided, that, in view of the needs of the Church, all of the lectures in the Seminary should be held in both German and English, but that only German compendiums should be used as textbooks until English translations of doctrinally correct works could be supplied. As a result of a long discussion Synod finally and formally recalled the Zanesville resolutions of a year before and declared that the relation between the German and the English should continue on an equality, as had been the case in actual practice since the founding of the Seminary. With this the reorganization of the Seminary, after much debate, was effected by the Lancaster Synod in 1845, and the language question was settled definitely for the school. Against these resolutions a protest was handed in signed by twenty-four members, who declared that the equality assigned to the English as compared with the German was a violation of the constitution of the Seminary, and eight actually withdrew from Synod on this account. But Synod declared that the language question was now finally settled and adopted another resolution, stating that "this present position is positive and is to remain such."

Fraternal Relations With Other Synods and Other Churches.

All along through the earlier years of our Synod fraternal relations were maintained with practically all Lutheran synods. Delegates were exchanged, conventional courtesies were extended delegates and visitors, sugges-

tions were received and offered, and efforts at union were freely made and discussed. Ministers were freely and liberally given and taken. Even gifts and felicitations were



M. Loy as a Student.

exchanged. For example, in 1832 Dr. Hazelius in a letter to Prof. Schmidt states that our brethren in the East voted fifty volumes of Theological works out of the Seminary at Gettysburg to the Seminary at Columbus as a token of

their love and friendship; and that he himself (Prof. Hazelius) would add twenty volumes out of his private library, as a proof of the interest he felt in the prosperity of our institution. Ohio replied in the following words: "We tender our unfeigned thanks to our brethren in the East and especially to Prof. Hazelius for their unsolicited kindness, and express our joy that they give us such irrefragable proofs of their sincere interest in the establishment of a Seminary in the West." Also with the Tennessee Synod was there a strong bond of fraternal relations maintained throughout many years. We are sorry, indeed, that later conditions arose which practically broke up these fraternal relations with other Lutheran bodies.

When it became necessary Synod had a voice also for that which she believed to be sound doctrine. In discussing the founding of a synodical paper in 1832 this was the clear note sounded: "Resolved: That the signs of the times and the prevailing spirit of the religious papers which either advocate the cause of new measures and fanaticism, or vacillate like Lot's wife, between Sodom and Zoar, make it necessary that we establish a religious paper, under the exclusive control of our Synod." That was language clear enough to be understood by anyone. Here is a question asked in 1836: "Whether Synod regards itself as inviolably bound to adhere to the Augsburg Confession and the Symbolical Books of the Lutheran Church in every point of doctrine; and whether this Body enjoins it upon all its members, strictly to teach according to the aforesaid symbols?" Here is the answer: "Resolved: That this Synod strictly adhere to the Augsburg Confession and admit no one to membership in its Body who shall deny any part thereof, and that all congregations within its synodical boundaries be advised to receive no one as a teacher who does not fully adhere to this Confession."

For many years it was also the practice to exchange fraternal delegates with the German Reformed Church. The Lutheran and the Reformed settlers seemed frequently to go hand in hand into the new settlements. They indeed had much in common. Their language, their privations, their aspirations were the same. They frequently built union churches, that is, the Lutheran and Reformed congregations would erect a church building which should serve both organizations. And where each "side" had services once a month or at most every two weeks this would seem like an economical arrangement. Later when services were held more frequently and Sunday-schools established and money more plentiful the union church idea fell into disfavor, so that now very few such churches exist among us.

But in the days of the union church, efforts were also put forth especially from the Reformed "side" to unite the two bodies as one church. In 1831 a majority of the Reformed Synod of Ohio was in favor of a union with the Lutheran Synod provided the terms of union could be satisfactorily arranged. In 1833 at Zelienople our Synod took the following action: *"Resolved:* That in relation to the last proceedings of the German Reformed Synod of Ohio, with respect to a union of the Evangelical Lutheran and the German Reformed Churches, this Synod also, hereby declare their willingness to enter into a union: *Provided,* terms of union can be found which are based on truth and righteousness, and secure the principles of the Evangelical Church, but that we wish that our Calvinistic brethren might communicate unto our Synod their view on such 'terms' and the members of this Synod will, till then, endeavor to ascertain the sentiments of their congregations on this subject." It was further *Resolved:* "That, whereas the German Reformed Synod of Ohio has as yet

no Seminary, this body cordially invite said Synod to send their young men, who are desirous of studying Theology to our Seminary, as they will not only have free access to it, but may enjoy all the privileges which the alumni of the Evangelical Church there enjoy."

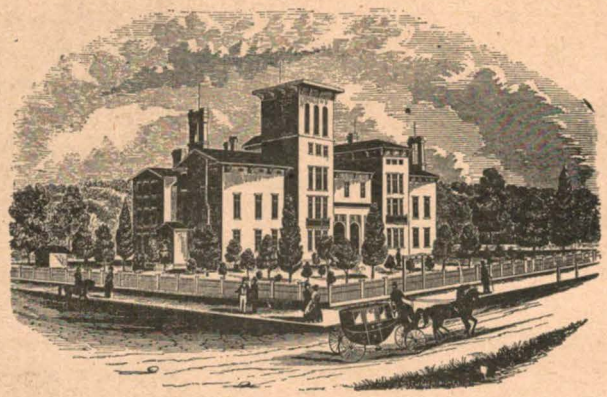
This was meeting the issue squarely and, we have every reason to believe, with sincerity, but the fathers were careful not to involve themselves in a union which would amount to a surrender of their faith. The union should be based on "truth and righteousness." The union was never consummated, because Calvinism and Lutheranism are not one faith.

We are also informed that one pastor would sometimes teach the children of both "sides" by taking the Lutheran Catechism in one hand and the Heidelberg in the other. Such a procedure would certainly not tend to deep doctrinal conviction on either side. It was a baneful practice and we are glad there is no more of it. It was also quite common at synodical conventions, at least in the earlier years of Synod, to have preachers of other denominations occupy the pulpit at one or the other of the services held during Synod. It was also customary to preach in practically every church in the town where the Synod was convening if such invitations were extended. These practices were, of course, not in harmony with the sound confessional basis of the Church, but they were in harmony with the prevailing spirit of those times. Yielding to this spirit did not, however, bring about a better understanding with other denominations, but it opened the flood-gates for the spirit of wild fanaticism and abandon that in the thirties began to infest the land. And had not the fathers of a later day taken a firm stand for conservative Lutheranism our Synod might have been swept completely from her moorings.

New Measureism.

In view of the foregoing we are not surprised that in some quarters there should be a strong leaning towards new measures.

New Measureism was revivalism at work in our midst. A wave of wild sentimentalism seemed to be sweeping over the entire land. Sometimes it resulted in strange scenes and experiences. The old Lutheran practice of baptizing children and afterwards instructing them



CAPITAL UNIVERSITY ON NORTH HIGH STREET, COLUMBUS, O.

in the fundamentals of Christian faith and life, to be followed by confirmation was considered by many as the merest formalism. To get up an excitement in a community by holding protracted meetings and finally get the people to shouting and swooning and giving themselves to wild utterances and incantations was looked upon generally as the way to christianize the people. Even men of prominence in the Lutheran Church, notably Dr. S. S. Schmucker, advocated the new measures, and began to discount the historical methods and practices of the church.

From the following extract from the minutes of 1832 we can readily see the inroads New Measureism was making in some sections of the Lutheran Church. "Whereas we have been informed through the *Ev. Magazine* and *Lutheran Observer* that several of the junior members of one or two of the Lutheran Synods have commenced to introduce, or (according to their own phraseology) to get up, so-called revivals and four-day meetings; and whereas we believe that our Church will thereby be polluted with sectarian forms and principles; that the measures, so much in vogue at these four-day meetings, have the tendency to beget and nourish fanaticism and disorder, which do more to promote the spirit of unbelief and skepticism than the writings of Voltaire and Paine have done; that the incoherent and indigested speeches, the chief contents of which are hell and damnation, the sole object of which is to awaken and raise fear and despair and the consequence of which is general confusion—here one prays aloud, there one sings, a third groans, a fourth goes into hysterics — we believe that such harangues end in bringing disgrace upon the ministry; that such discourses are in unison with the dark and terrible Mosaic but not with the clear and mild Gospel dispensation. Revivals are a new measure invented by those sects who, disobedient to the command of Jesus, do not regularly and fully instruct their youth but rather make proselytes of those who have grown up in heathenish ignorance, in the shortest possible time and without much trouble. And finally whereas we are convinced, that that way in which we walk, that usage which has obtained in our Church since the time of the Reformation, according to which we feed the lambs with the milk of the Gospel after we have carried them through Holy Baptism into the fold of Jesus, and after having thoroughly instructed them in all the doctrines of the Christian religion

authorize them in the apostolic rite of confirmation to participate in all the privileges of the Church, — is the old way, the way commanded by Jesus (John 21, 15 and Matt. 28, 19. 20), the way followed by all the Apostles and enjoined by the immortal Luther and as we desire to walk in it, turning neither to the right nor to the left, be it: *Resolved:* That we hereby express our disapprobation, and protest against these new ways and measures which accommodate themselves to the fanatical spirit of the times and hereby publicly declare our intention to remain immutably pure Evangelical Lutherans in faith, form and discipline according to the Bible and the Symbolical Books of the Lutheran Church."

From these extracts we may see that the fathers were troubled not a little with the wild fire of fanaticism. But by calm and deliberate counsel as well as by fortitude of faith they succeeded in stemming the tide that at times threatened to engulf them and drag them from the old moorings of the Church. Some of course did fall a prey to the fanatic wave but the great majority in our Synod held fast.

CHAPTER IV.

1846-1856.

SWARMING TIME.

The English Districts.

A sketch of the organization and early years of the English District is somewhat out of its historical place at this point, as the District was organized already in 1836, but in order to get the proper perspective on the somewhat erratic movements of this body we have deemed it best to consider the Seminary, Language Difficulties and New Measureism first. By so doing we may be more able to understand and put a proper evaluation upon the movements and counter currents that sometimes seemed to conspire for the overthrow of the Synod.

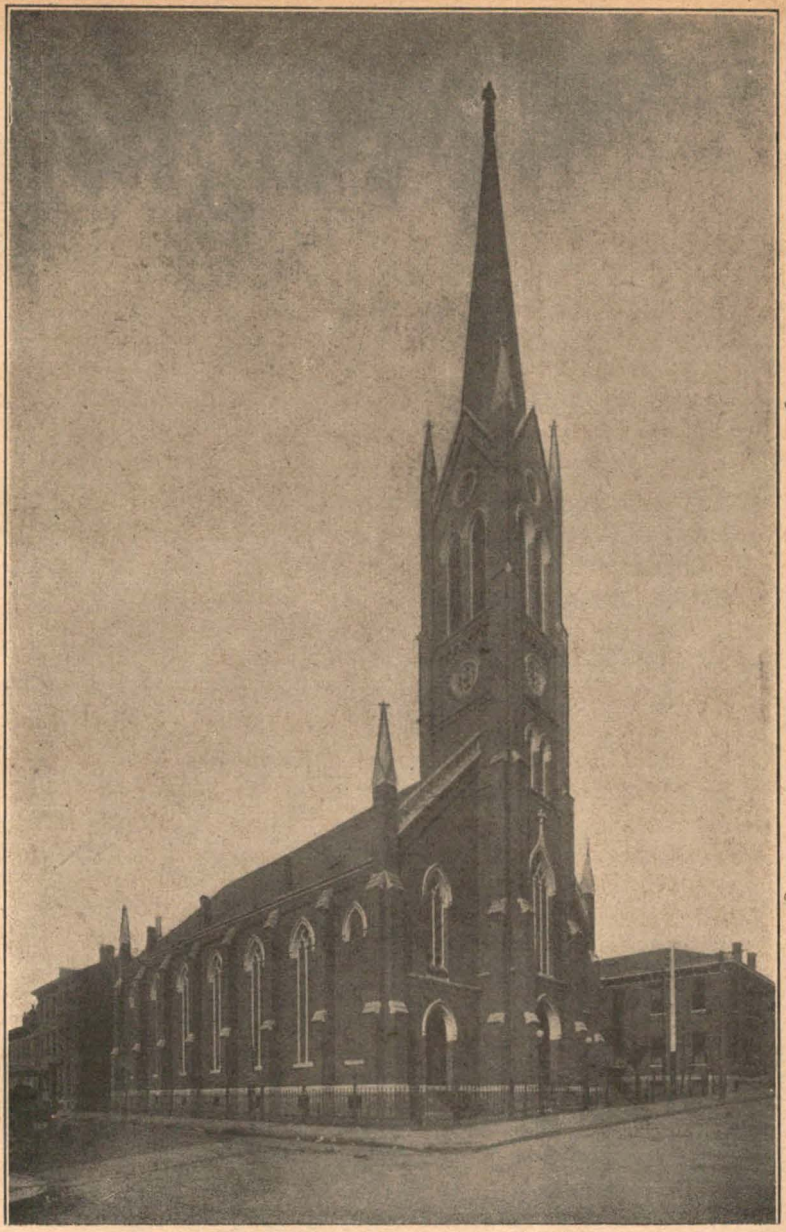
The reader will recall from Chapter III how the first two districts of the Joint Synod, the Eastern and Western, were formed. They grew out of the parent stem like two corn blades. Synod was growing and in some advantageous way she tried to cover the ground and so from time to time she unfolded her districts. True, not all synods in the land grew in this way. Some of the general bodies are rather an amalgamation of individual synods, some rather loosely held together, others more tightly joined. There is no rule laid down in Scripture nor in the Confessions of the Church as to how general synodical bodies are to be constituted; hence they may be formed by the unfolding process or by adhesion or amalgamation. It is essential however that the units composing the general body

be one "in hope and doctrine, one in charity" no matter what the manner of their coming together may have been.

We shall not attempt to argue which is the better way, general or joint synodical formation. Circumstances and conditions are to a large extent the determining factors. This however we may state, simply as a matter of fact, that the Joint Synod, for the most part at least, grew and extended her borders by the unfolding process. She grew and still grows from the inside out.

To use another example, the situation in the Lutheran Church in this country is somewhat after the manner of the political situation before the Civil War. There are those who advocate a confederacy of districts or synods. They say that these bodies are like sovereign states and can come and go in the larger body much as they please. They are strong on "State Rights," but weak on "Federal Union." On the other hand there are those, and to this class we believe the Joint Synod belongs, who hold that the constitution of the general body determines the status of the individual districts; in other words, we hold with the United States that there can be no secession without disruption, and that when a district insists on withdrawal the only legitimate motive it can have is a change of doctrine which in the nature of things makes it a foreign body. With these preliminary observations let us follow the history of our English Districts and their "swarmings."

At the Joint Synod at Lancaster, O., 1836, "permission and authority was granted to organize an English Lutheran Synod of Ohio within the boundaries of the German Lutheran Synod of Ohio." The constitution which was to govern this body was essentially that of the Joint Synod with the following important additions: "That this Synod does not recognize any minister of any Synod as a member of this body, who denies that the doctrinal articles of the



St. John's Church, Pittsburgh, N. S., Pa.

Augsburg Confession of faith are the fundamental doctrines of the Lutheran Church."

"It shall be the duty of this Synod to continue in the connection, aforesaid, of the German Synod and without the concurrence of this Synod not to unite with any other out of the district of the said German Synod of Ohio."

On this basis the Synod was organized at Somerset, Ohio, Nov. 7, 1836. Four ordained ministers, Charles Henkel, James Manning, John B. Reck and E. Greenwald, were present, also six licensed candidates and four lay delegates, representing in all about 1,173 communicant members. Rev. James Manning was elected President, Rev. E. Greenwald, Secretary, and Rev. C. Henkel, Treasurer. The synodical meetings were conducted as those of the Eastern or Western Districts only that the English language was used exclusively.

But it was not long until there was some dissatisfaction expressed with reference to the confessional basis and the relation to the Joint Synod. The free, wild spirit of the times was taking hold of the brethren. And so it came about that at Zanesville in 1840 a committee on constitution brought the following report before the Synod: "The committee appointed at the last regular convention of Synod, to lay before this session of the same such amendments of the constitution as they may deem necessary and advantageous beg leave to report as follows:

After a careful and attentive examination of the above document it is the unanimous conviction of your committee, that to preserve peace and harmony in our body the supplementary articles I and VII [these articles refer to the confessional basis and connection with the Joint Synod] should forthwith be expunged, and that our Synod and ministerium should be free and independent of all others. Your committee recommends, therefore, the

immediate erasure of the above supplementary articles from the constitution and the adoption of the following: That the Synod and ministerium is, and of right ought to be free and independent, subject to the control and jurisdiction of no other ecclesiastical body." This report was adopted, at least by a majority. We are told in the minutes of that meeting that there was not much opposition and but one loud dissenting voice.

This was rather high-handed action and contrary to an article of the Constitution which was not thrown out, viz.: "No alteration of the Constitution can be made, except notice of such intended alteration be first given by a vote of the previous annual convention." In this case the proposed alteration and the vote thereon were given at the same convention. But why discuss? When another spirit has come in, constitution and law become but mere "scraps of paper." It was perhaps best that the separation occurred for "how can two walk together except they be agreed."

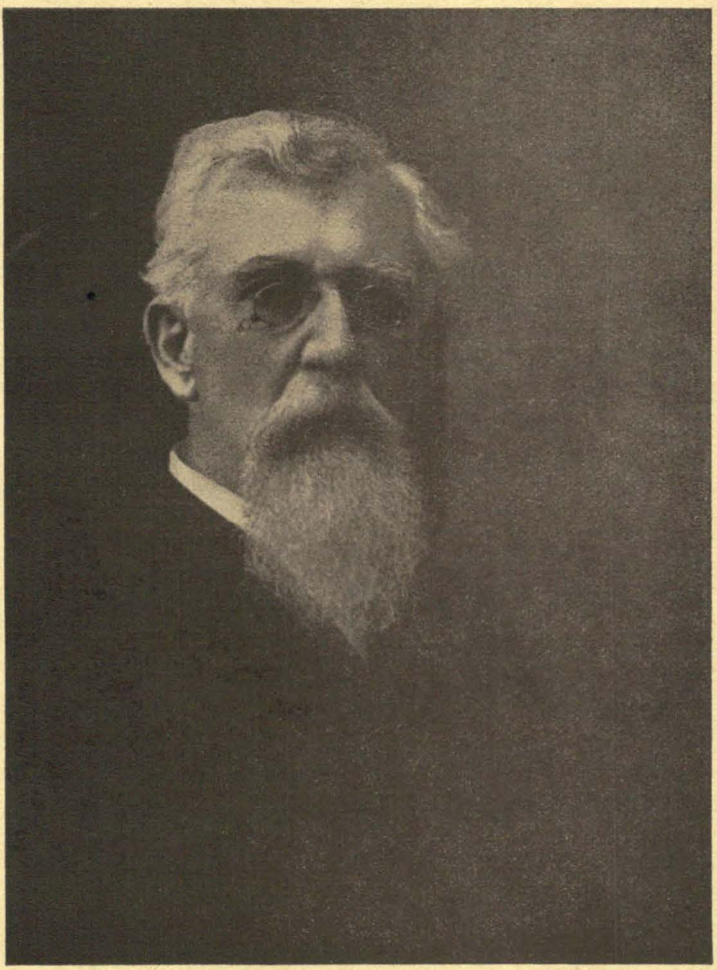
At this meeting the minority "unwilling to have the connection heretofore existing between the English Synod and the Joint Synod of Ohio severed, and particularly being unwilling to relinquish their interest in the Theological Seminary, drew up and signed the following declaration, and upon the ground of it reorganized the English Synod of Ohio as heretofore constituted." A statement of the disorderly proceedings then follows, closing with the words: "Therefore we deem it necessary to supply the vacant offices, and thus distinctly declare that we design that the connection between the English Synod and the Joint Synod of Ohio shall continue as heretofore. Signed: Ministers — Charles Henkel, James Manning, E. Greenwald, Joseph A. Roof, A. Bartholomew; lay delegates — Jacob Long, Emanuel Kephart, Samuel Blecher, David Knisely, John

Bowman." The reorganization took place and the officers elected at the first meeting in 1836 were again placed in office and the brave little company went right on as the English Synod, holding their next convention in 1841 at Newcomerstown, Ohio, designating it as the sixth meeting. The swarming party became the East Ohio Synod and soon thereafter united with the General Synod.

Much has been written about that schismatic meeting at Zanesville, much perhaps that should not have been written or said, but there is one picture of that scene which we should like to have preserved.

Rev. Charles Henkel of Somerset, on account of illness, arrived just after the majority withdrew. Next morning when the minority read its declaration of loyalty an eyewitness tells us that Rev. Henkel, "pale and emaciated, scarcely able to stand and suffering under the severe and protracted illness, which in a few weeks afterward brought him to the grave, arose and made one of the most solemn and powerful appeals, which many pronounced to have been unequaled by anything they had ever listened to. And when he raised his quivering finger and pointed to his gray hairs, and in tremulous and subdued tones—so soon to be hushed in the stillness of the tomb—told those young men that before their hairs became as gray as his they would regret the step they had taken, many an eye glistened with the swelling tear, and many a heart heaved with deep emotion, but those young men sat and smiled in derision! And after all this we are told, 'why did you not speak?' I must leave this point, for I dare not trust myself to write what I feel."

Pastor Charles Henkel entered into his rest Feb. 2, 1841, in the 43d year of his age, strong in faith and with a firm hope of eternal life. His body rests in the old ceme-



REV. EMANUEL CRONENWETT, D. D., '61.
Oldest Living Graduate of Capital University in the Joint Synod.

tery at Somerset and his grave is marked by a fitting monument.

In 1846, at the convention of the reorganized District, President D. Rothacker in his presidential address sounds a clear note. He says: "The fiery flood of religious excitement which has been passing through our country for the last few years, threatening to devour some of the fairest portions of the church (but which it is true has measurably abated), has left in its train the seeds of discord among brethren, and in many instances the most bitter hatred and enmity—while some, in contending about external forms and measures have fallen into the snare of the devil; others have been carried about by every wind of doctrine from one denomination to another, seeking rest and finding none, and not a few have been landed on the frigid shores of infidelity."

In 1850 President Greenwald has this hopeful word for Capital University: "This institution has commenced operations with much success and gives high promise, not only of usefulness, but also of being well sustained. The Church in the West has much to expect from this institution, and I hope that all will unite as one man to cherish it."

Everything seemed to move along smoothly for several years, but occasionally a buzzing and apparent restlessness around the synodical hive seemed to indicate that swarming time was again approaching. In 1854 a majority of the delegates of the English Synod sent a protest against "the position and spirit of the Joint Synod." They accused the Joint Synod of "intolerance, oppression and inconsistency, as well as pursuing a ruinous policy with regard to our Church institutions." The old and for the most part unnecessary language trouble was again strongly in evidence. And in this trouble, as is usually the case, there

was nastiness displayed on both sides. And back of it all the insidious "lodge question" seemed to be lurking. But the Joint Synod wanted to be patient, as is seen from the following resolution: "Resolved, that we herewith assure the English District of our continued fraternal feeling toward them and entreat them prayerfully to consider whether their best interests and those of the Church do not require them to leave the tie which hitherto bound us together, unbroken."

But the break came. In 1855 at Wooster, Ohio, a second English Synod seceded from the Joint Synod, but not without protest. The Revs. A. S. Bartholomew, D. Rothacker and P. J. Buehl at once demanded their dismissals from the English Synod. G. Baughman, who was not present at the meeting, did likewise. "Ten years had scarcely passed when this same Synod asked to be admitted again into the Joint Synod, but the strictures in its propositions were so inconsistent with the position of our Synod that the overtures could not be entertained. In about two years thereafter this Synod dissolved, never again to be reorganized. Rev. James Manning was the only member of that Synod who, after it disbanded, returned to the fold of the Joint Synod.

Scarcely had the second swarm departed when a movement was set on foot to organize another English District. Joint Synod needed an English District and she knew it. She needed the English influence and she sacrificed much to get the right kind.

In 1856 at Delaware, Ohio, Joint Synod passed the following resolution: "Resolved: That those ministers who on their own account or for the sake of their congregations deem the formation of an English District necessary, have leave to form such an one." In accordance with this resolution quite a number of brethren already in connec-

tion with the Joint Synod and the Brethren Swartz and Stirewalt of the Tennessee Synod, who have congregations in Ohio and Indiana, took preparatory steps to organize a new English District. At the preliminary organization Pastor J. Leist was called to the chair and Pastor Swartz was appointed secretary. After a warm but fraternal discussion a resolution was passed, "That we organize an English District Synod in accordance with the constitution of the Joint Synod of Ohio, regarding, however, in our connection with the Joint Synod, her actions as advisory and not binding authority, as also the constitution of the Joint Synod itself declares." A committee, consisting of Prof. Worley and Pastors Swartz and Albrecht, was appointed to present a constitution in accordance with the basis laid down in the above-mentioned resolution at the following meeting to be held in Circleville next August.

The meeting was held. A constitution, substantially that of the Joint Synod, was adopted. The name of the new organization was: the "English Evangelical Lutheran District Synod, in connection with the Evangelical Lutheran Joint Synod of Ohio and Adjacent States." A long title, indeed, for a small synod. The following signed the constitution: D. Worley, Joel Swartz, C. Albrecht, J. Leist, A. Henkel, D. M. Martens, J. Weimer, J. L. Stirewalt. The election resulted in making C. Albrecht, President; J. L. Stirewalt, Secretary and D. Worley, Treasurer.

One of the brethren present reported to the *Standard* as follows: "Love and harmony prevailed among all the brethren, kindness and hospitality was manifested by the whole congregaton. We believe much good was done and will yet be done by the organization of this body in spreading the Kingdom of Christ." Indeed much good has been done by this live and energetic District; however, more clouds were to come, more trials were to arise but here we

must close our sketch for this chapter, but more of this District later.

Northwestern District.

During this period another district was formed on the territory of the Ohio Synod, viz., The *Northwestern District Synod*. This with some extension has become our "Great Northern District," the most powerful in Synod. Originally the District extended from Cleveland along the canal to the south-eastern corner of Wayne County, then westward through to the western line of Mercer County, then northward to Lake Erie. It was organized May 27, 1851. Rev. G. Cronenwett was elected President and Rev. J. J. Beilharz, Secretary.

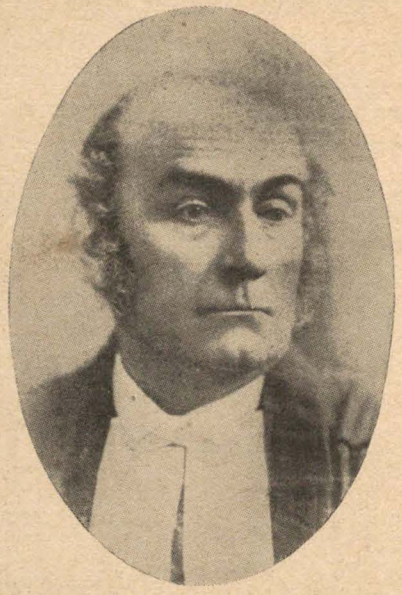
This District showed marked vitality from the beginning, but it had the advantage of being on good Lutheran soil. Black loam seems to be the native Lutheran element. But we will also hear more of this District farther on in the book.

Our First Church Papers.

The question of how to provide good, wholesome and churchly reading matter for the scattered families of the Church in the West gave the fathers much concern and was the occasion for many a synodical discussion of the subject. Several early attempts were made to supply the need but they were generally not very successful. At the time of the founding of the Ohio Synod in 1818 there was not a single Lutheran church paper published in the United States. No wonder the founders of our Synod took a good deal of time and were somewhat hesitant in embarking upon the venture. To launch a church paper in the wilderness and keep from going into bankruptcy would require

not only time and literary ability but also considerable business sagacity.

In 1828, at Canfield, Ohio, church papers were discussed and a resolution passed recommending the *Evangelical Lutheran Intelligencer*, edited by D. F. Schaeffer of Frederick, Md., as an excellent religious paper well calcu-



REV. E. GREENWALD,
First Editor of *Lutheran Standard*.

lated to promote the best interests of our Evangelical Zion. This paper however was issued only monthly and cost $1.50 per annum. We are not informed that anyone objected to the price or to the fact that it made its appearance at monthly intervals but we would surmise that it was not popular in the West especially since it came from the other

side of the mountains and would have but little of local interest for the western brethren.

In 1829 a synodical committee was appointed to formulate a plan for the publishing of a German church paper. Taking up the initiative of the West Pennsylvania Synod and recommending such changes in the plans as would best suit local conditions in the Ohio Synod the committee urged that the paper be published. It should bear the significant title: *Die Evangelische Lutherische Stimme vom Westen* (the Evangelical Lutheran Voice from the West). Certainly a fitting title, a kind of Macedonian cry. The sheet was to be large octavo size, nice white paper, appear monthly with 24 pages and cost one dollar. That was a fine project from title to price but, as so often happens with fine paper projects, the plan was never carried out.

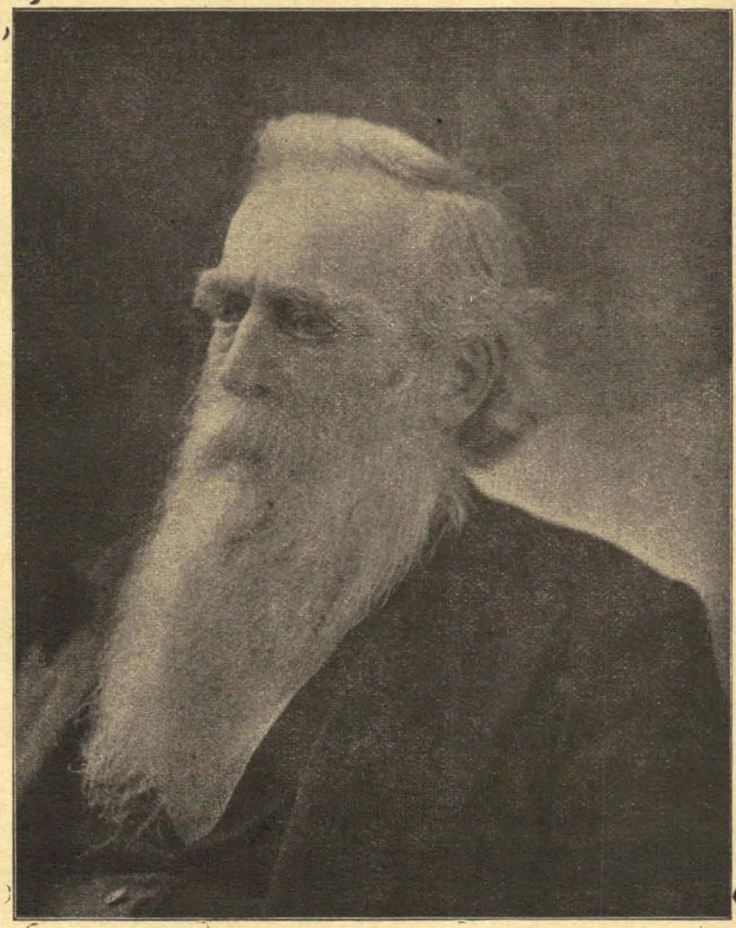
As we now look back over that period from 1829 to 1860 when our *Kirchenzeitung* actually appeared, we feel sorry that the "nice white paper" was not printed over with the message of the Church to her scattered people as well as to all the world in those formative and therefore very important years. We are not surprised that some fell a prey to the wild fanaticism of those days but we are astonished at the fortitude and faithfulness of so many of the clerical and lay members of the church when there was little influence to hold them together save the consciousness of a common faith.

All through the thirties the church paper subject was discussed at the various synodical meetings, but there was always a lion in the way. What Synod seemingly could not do individuals attempted but with rather discouraging results. Pastor A. Henkel and Cand. Walker made the attempt in 1838 to issue a small church paper. It was not

a very impressive sheet and because it did not meet the wants of the people it soon ceased to be.

In 1840 Prof. F. Schmidt of Pittsburg, a member of the Pennsylvania Synod, undertook the publication of a *Lutherische Kirchenzeitung.* Here, indeed, the name has survived among us to the present time but this particular *Kirchenzeitung* ceased to exist about 1845. The Ohio Synod warmly recommended this paper to her constituents at each synodical meeting but here it was mismanagement rather than a lack of patronage that drove the paper to the wall. Between this time and the appearance of our own *Kirchenzeitung.* in 1860, the *Lutherische Herold* edited by H. Ludwig of New York and the conservative *Lutheraner* edited by Prof. Walther found a welcome entrance into many German homes of our Synod. It should also be noted that in 1848 the *Lutherische Botschafter* made its appearance at Canton, O. (Somehow the little city of Canton has always had a way of keeping itself on the map of ecclesiastical as well as national history). Dr. A. B. Bierdemann was the editor of this venture. It was recognized and recommended by the Joint Synod convening in Columbus the year of its appearance, but, the old story, it did not long survive.

At Canton in 1842 the matter of publishing an English religious paper was taken up by Synod. The following resolution was adopted: "That this Synod publish a weekly religious paper in the English language, to be entitled the *Lutheran Standard,* which shall be the property of the Board of Directors of the Theological Seminary at Columbus." It seems that Synod set its teeth this time to carry the venture through. Rev. E. Greenwald of New Philadelphia was to be editor at a salary of $300.00 per year, which was to be paid out of the proceeds of the paper; the price to be two dollars the year in advance.



REV. E. SCHMID,
Pastor, Professor and Editor.

Sounds a little like counting chickens before they are hatched, but this paper, said the fathers, *must* be carried through. Thus after a prospectus had been sent out to each Lutheran minister in the United States the first number was issued under date of Sept. 21, 1842. This was making good time, for the resolution to establish the paper was not passed until the 25th of May of the same year. In the meantime publishing facilities had to be secured as well as capital and subscribers.

The press was set up and the paper published at New Philadelphia, the place of residence of the editor, Rev. Greenwald. If we may judge from the copy before us that first number was a credit to the publishers. The sheet was more than four times the size of the current *Standard,* although it contained but four pages. Opened it would completely cover an ordinary library table.

The editor was rather proud of his print-shop at New Philadelphia. In the first *Standard* he writes: "The *Standard* is printed on a new and splendid Smith press, and with new and complete materials, purchased expressly for our paper. We were present when the press was set up and the boxes of materials opened and heard the foreman and other hands of the office repeatedly exclaim, 'beautiful, excellent, the best we ever saw,' as the contents of box after box was unfolded to view. The handsome appearance of our paper proves the correctness of this conclusion. The members of the committee are certainly entitled to the thanks of the church for the energy with which they have prosecuted the objects of their appointment."

As to the *Principles* of the new paper the editor had this to say: "We consider it a fundamental principle of the Lutheran Church that the Bible is our only rule of faith and practice. The doctrines and order of the Lutheran Church as exhibited in the Augsburg Confession of

faith and as believed and practiced by our pious forefathers, we conscientiously believe to be preeminently biblical. To explain and meekly to defend those doctrines and usages in the columns of the *Standard* will be our business and our pleasure." That was, indeed, a good, sound position from which to unfurl a Lutheran standard. We are glad to report after a lapse of more than seventy-five years that our *Standard* still waves from the old ramparts of our Lutheran Zion. She has never been hauled down. She has weathered many a storm. She has passed through many a battle, but like the Star Spangled Banner she still waves "o'er the land of the free and the homes of the brave."

It was perhaps unfortunate all around that the editing of the paper was usually loaded upon shoulders that were already over-burdened with other work. Rev. Greenwald served a parish of eight congregations while he edited the *Standard*. Naturally he could not stand the strain very long, so we find that in 1844 he resigned. Rev. S. A. Mealy was elected by Synod to succeed him.

Rev. Mealy started off in the issue of Dec. 11, 1844, with an "Editor's Introductory" of approximately four thousand words and in language that indicated fine English scholarship. The doctrinal position taken was also Lutheran. We must quote just a paragraph from the Introductory on New Measures: "In reference to the system of 'New Measures'—that quaestio vexata, which has so long agitated, and in many instances rent our beloved Church, it will be proper and may perhaps be necessary that we state, once for all, our matured convictions. Against this modern and exciting system, devised for the production of revivals of religion, so-called, as far as in its practical effects it has fallen under our notice, we deem it our imperative duty to record our decided disapprobation; not-

withstanding the fictitious importance which has been attached to it through the instrumentality of some of our ministers in certain sections of the church. To this system we attribute, mainly, that hurricane of fanaticism which for some years has been sweeping through different portions of our American Lutheran Church."

Rev. Mealy resided in Zanesville, where he also served as pastor. On account of some misunderstanding relative to the management of the *Standard* he resigned his editorial position before completing his first year, refusing indeed for some reason to edit the last six numbers. This action created a bad state of affairs. Here was a printing press in Zanesville with $1800.00 debt, editor gone and about 700 subscribers waiting for their paper.

As Synod at this time was not incorporated and could not legally hold property, the printing plant, as was resolved in the beginning, was made the property of the Seminary at Columbus by the Synod convening at Lancaster in 1845. The Seminary Board was, therefore, made responsible for the debt and, in addition, the management of the paper was imposed upon it. In this dilemma the Synod begged Pastor C. Spielmann of Columbus to edit the paper. He reluctantly consented. Pastor W. F. Lehmann of Somerset was requested to take charge of the publishing of the periodical. This necessitated moving the printing plant from Zanesville to Somerset.

Rev. Spielmann continued to edit the paper until 1848 when ill health compelled him to relinquish this added work. Synod then appointed an editorial committee consisting of Rev. Greenwald of New Philadelphia, L. Heyl of Columbus, and Rev. Spielmann, the latter to look after the business affairs of the paper. Under this arrangement the *Standard* really had two editors for a while, Greenwald at New Philadelphia and Heyl at Columbus.

In 1851 Pastor Greenwald accepted a call to the English Lutheran Church in Columbus and again became sole editor of the *Standard,* continuing in this capacity until he left Columbus in October of 1854.

In 1847 Rev. Lehmann was called as professor in the Seminary at Columbus. This was a good chance for the *Standard* to assemble its forces and so it was arranged that Lehmann should bring the press along to Columbus. It was set up in the Seminary building. It would almost seem that the *Standard* should have had a press mounted on wheels. Rev. Spielmann continued to look after the financial interests of the paper until 1857 when failing health again compelled him to resign. He was succeeded as business manager by Rev. J. A. Schulze.

In looking for a successor to Greenwald in 1854 Synod found Prof. Daniel Worley then holding the chair of mathematics at Capital University. He continued as editor until his removal from Columbus in 1864. As these were the years of the Civil War, many subscribers especially in the South were lost to the *Standard.* During Prof. Worley's incumbency the paper was printed for several years at Marysville, Ohio. This was in accordance with the hitherto enforced "circulation" policy of the paper.

In 1864, Pastor M. Loy of Delaware, was appointed editor by Joint Synod convening in Canton. With Loy's incumbency a new day began for the *Standard.* It, like everything in the West in those days, had been pioneering. It had been wandering for twelve years and was now about ready to settle down. But, again like the pioneers, the paper had rendered valuable service despite its handicaps. We must now leave off tracing the steps of this important publication as it has already carried us beyond our space in this chapter but we will follow it again when we come to the period beyond 1864.

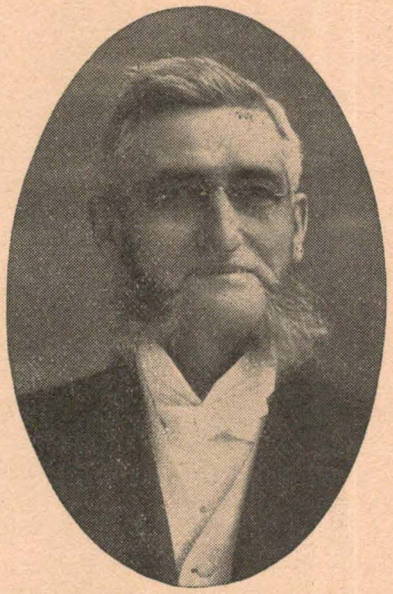
Seminary Difficulties.

After the unfortunate mix-up on the language question at the Seminary and the consequent removal of both Profs. Schaeffer and Winckler, the institution was practically closed from May, 1845 to June 1847. Naturally the students scattered. We are told two of them followed Prof. Winckler to Detroit, several went to St. Louis, while one G. Baughman, remained at home and taught district school.

In 1846 Rev. W. F. Lehmann of Somerset, Ohio, was called to the professorship of Theology but he could not enter upon the duties of this important position until June, 1847, and then only at Somerset. Indeed we may say the institution went to the professor instead of the professor to the institution. Three students: Sutter, Schaeffer and Baughman went down to Somerset and were there taught by Prof. Lehmann. In October of the same year professor and students moved to the erstwhile deserted Seminary building at Columbus. M. Loy, David Henkel and K. Koberlin joined the number. D. M. Martens among others followed in 1848.

Dr. Loy in "Story of My Life" gives a brief account of the prodigious task undertaken by Prof. Lehmann. He writes: "When I entered the Seminary it had but the one professor, who had but recently taken up his work, and of him more was expected than any man could adequately render. But Professor Lehmann was a man of rugged health and great power of physical endurance as well as of stalwart faith and indomitable will, and the work was in good progress when I came. He had reorganized the congregational work, forming two congregations, one German, the other English, of both of which he was pastor; and also the Seminary work, forming a preparatory school after the manner of an academy, and a school for the study

of theology after the manner of a Seminary, of both of which he was teacher. It was a herculean task for which no man was sufficient, but he did what he could and his work was not in vain in the Lord. The work gradually grew, help was supplied as means increased and the institution became one of power and influence in the land."



REV. J. BECK,
First Treasurer of Home Mission Board.

It should be noted here that the lack of funds also contributed to the suspension of the work in the Seminary prior to the coming of Lehmann. The following resolution of the Board will give us an idea of the financial embarrassment then existing: "Whereas in the present

straitening circumstances of the institution under our direction, and in view of the gloomy prospects attendant on its operations, we feel constrained to curtail our expenses on account of the insufficiency of our funds be it therefore *Resolved*, that we deeply regret the necessity rendering imperative the dissolution of the happy connection hitherto existing between our highly esteemed Prof. Charles Jucksch and this Seminary and would therefore gladly retain his valuable and faithful services; yet we deplore the financial difficulties which leave us no other but this disagreeable alternative." The situation was indeed distressing; but painful and disheartening as the situation must have been it affords us some consolation now when our church work must be curtailed because we do not have the means for its furtherance. We hope the next century will show an improvement in this regard.

About this time an agitation to remove the Seminary from Columbus was started. Moving in those days seemed to be in the air, in fact, the idea of moving the Seminary has to this day not altogether subsided. The chief reason at that time for the agitation was that Columbus was not a healthful place, at least that the Seminary was located in a malarial section of the city.

Bishop Schweitzerbarth a member of the Board writing from Zelienople has this to say on removal: "Beloved Brother Bishop Roof — We who voted for Columbus have made an egregious blunder, and the sooner we acknowledge it and retrace our steps the more will it be to our credit and to the benefit of the church. Columbus is a sick place and a dear one. The sickness is the cause of the small number of students. But you say, 'what is to be done?' Let the directors issue a call to towns in the eastern part of Ohio to make offers, let them advertise the buildings for sale and move back to Canton or Osnaburg.

(To the writer that sounds like home.) Mr. Kunze of the latter place told me in 1844 that he had offered them land.

It is generally known that Prof. S. and W. were almost constantly sick. Of this they talk in Ohio, in Pennsylvania and in New York. No man called as a professor, no young student wants to go to a sickly place. I am like Cato in Rome, I say: 'Seminar esse movendum.'" [The Seminary must be moved.]

At the synodical meeting held in Columbus in 1848 the matter of Seminary removal was thoroughly discussed. In fact, it was the chief subject before the meeting. The committee having in hand the investigations of the whole subject of removal made the following report: "That the city in common with the more level portions of the state is subject to some extent to bilious diseases; that it will, however, compare favorably respecting its healthfulness with any other town or city in central Ohio; that for many years it has steadily grown more and more healthful owing to the fact that, as the soil in the vicinity becomes cultivated, the main causes of disease are removed; that the northwestern and southwestern extremities bordering on the canal and river are not so healthful as the remaining portions; that fever and ague have prevailed to a considerable extent in the immediate vicinity of the Seminary." As to Columbus being a "dear" place, the committee finds the following: "The usual price of board and washing per week has been $1.25 for each student. The price of wood is $1.25 per cord, but during very bad roads and extreme cold weather, persons who neglect to provide at the proper season are sometimes compelled to pay even $2.50 per cord. Coal is from eight to ten cents [per bushel, we judge]. The committee is informed that one year ago the Rev. C. Spielmann offered to board the students at one dollar per week, if twenty or more should be in attendance,

but that this could not be done with a smaller number." After the committee had considered these and other reasons pro and con, on the removal the findings were: *"Resolved that it is inexpedient to remove the Seminary from Columbus."* This resolution was also unanimously adopted by Synod.

Here is a bit of cheering news from the Seminary: "It affords the Board sincere pleasure to be able to announce to Synod that the Seminary is enjoying a greater degree of prosperity again. Twenty-one students were connected with the institution during the winter session and Prof. Lehmann has discharged his manifold duties with fidelity and zeal. He has strictly adhered in the course of instructions to the regulation respecting the German and English language recommended to the Board by Synod at Lancaster, and adopted by the former."

The reader will be glad to note the estimate placed upon the 1848 session of Synod at Columbus by the secretary: "Thus ended the sessions of our Synod which, in view of the transactions, have not been excelled by any convention of this body, and in which there pervaded such a fraternal, amiable spirit as has scarcely ever been witnessed in this Synod. The Evangelical Lutheran Synod of Ohio now stands firm upon the Confessions of Faith of the Lutheran Church, as well by a resolution of Synod, as also by three definite articles in the amended Constitution of the Synod and Ministerium."

Capital University.

Though Synod had resolved that the Seminary should remain in Columbus, there was no resolution that the institution should remain on South High St., in a malarial district. The Board considered it a duty to seek out a more healthful place in the same city. At the same time



CAPITAL UNIVERSITY.

the advisability of finding a location where a college could also be erected as a "feeder" for the Seminary was favorably discussed and acted upon. A lot of four acres and a building arranged for school purposes was found on Town, between Fifth and Sixth Streets. Hither the Seminary was moved in 1850 and the old site and buildings were offered for sale. We here quote from the *"Capitalian,"* which gives a good account of the early days of C. U.:

For many years already Synod had felt the need of an institution in which its youth could be given the proper collegiate training before entering the Seminary. The citizens of Columbus also desired to have such a school in which their gifted young men could be prepared for entrance into the large universities of the East. Since it was thought that one school could well serve the purpose of both parties, it was only natural that they should join hands in establishing such a school. Accordingly a charter was drawn up and signed by the most prominent men of both parties. Among these charter members we find such names as, Spielmann, Goodale, Parson, etc. Joint Synod, however, was, from the very start, to have the greater authority in the management of this institution which now received the name Capital University. That this was the case we see from the fact that its Board consisted of ten members of the Seminary Board, four members chosen from each of the districts of Joint Synod, and 'of ten citizens of Columbus who shall be in good repute for morality, intelligence and honesty, and who shall be chosen without reference to the religious denomination to which they may be attached, to be chosen by the Trustees of the Seminary.' It was only later, and after a good deal of trouble, that Joint Synod, seeing that the College was not serving the Church as it should, secured full control of the institution. In the meantime, however, Capital University was the leading educational institution in Columbus.

That the founders of Capital University intended to make it a university indeed we see from that part of the constitution where we read: 'The faculties of the University shall be those of Letters, Law, Medicine, and Theology.' That this was nothing but an idle dream, as some may imagine, is disclaimed by the following statement of a student of Capital University in those days: 'At this

time the school was arranging for a law department, and did make arrangements with the Starling Medical College for students of medicine, and actually discussed the formation of military and kindred departments, all of which, with theology, would have made her a full-fledged university indeed.' But the necessary means were lacking to institute these various departments and so the plan was finally abandoned.

On Town street then, on the 20th of May, 1850, the Preparatory Department of Capital University was opened. Here, and in this year also, the German Theological Seminary became the Theological Department of Capital University. Rev. W. M. Reynolds, D.D., of Pennsylvania College had accepted the presidency of the new institution. He and Prof. Lehmann conducted a summer school with such splendid success that we read in the first catalogue of Capital University: 'The number of pupils having been considerable (over sixty) during the summer session, it was deemed advisable at the meeting of the Trustees in the Autumn to organize regular college classes (Freshman and Sophomore) and the Faculty of Letters was also organized by the appointment of Rev. A. Essick, Professor of Ancient Languages, and J. A. Tressler, Esq., Professor of Mathematics and Natural Sciences.' These men, together with the two mentioned above composed the first Faculty of Capital University. During this year the students in all three departments numbered one hundred and eleven. The following year Theo. Wormley, M.D., was added to the teaching force as Professor of Chemistry, Geology, and Natural History. In this second year the enrollment was one hundred and fourteen.

It is to be remembered that this location on Town Street was only to be temporary until a suitable site could be found. The two years spent here, however, were, as is seen above, years of excellent success. Not only did the institution receive the constant support of the citizens of Columbus, but it was while here that our institution attracted the attention of the famous Jenny Lind, who was then singing in this country, who left the institution a generous sum of money, proceeds of concerts in Columbus.

In the fall of 1853 the University moved to its new home in Goodale park, the site now known as the Park Hotel. The building was dedicated Sept. 14, 1853. The dedication speakers were Rev. C. E. F. Stohlman, D. D.,

of New York, and Hon. William H. Seward, at that time U. S. Senator and later Secretary of State under President Lincoln. The beginning at Goodale park was auspicious enough, but much depression and many discouragements were to follow.

In 1860 the terrible Civil War came on. For a time it threatened to draft away all the students. Contributions became smaller and smaller. Had it not been for the self-sacrificing fidelity and devotion, especially of the man at the helm, Prof. Lehmann, as also of the other worthy members of the Faculty, the institution would undoubtedly have suffered shipwreck.

But, nothing daunted, Rev. M. Loy was called as second Professor of Theology and as a teacher in the college. This was in 1865.

The war over, the disturbed social and industrial world began to readjust itself. Brighter days began to dawn for Capital University also. It was about this time (1870-75), however, that the city had practically enveloped the institution, though but two decades before it had been outside the city limits. An uncouth folk was settling that part of the city and the increasing noise, dust, etc., and the wear and tear which had rendered the building quite unserviceable, again impressed upon Synod the necessity of looking for a new location. Several cities and towns offered bonuses for the school but the Board finally decided in favor of a site on the National Pike east of Alum Creek, where the institution still stands. The construction of the new building, which, according to the plans accepted, was to be a dormitory and a dining hall, was started yet the same year, 1874, but was not completed until May, 1876.

CHAPTER V.

1856-1866.

STEADILY FORWARD.

Home Missions.

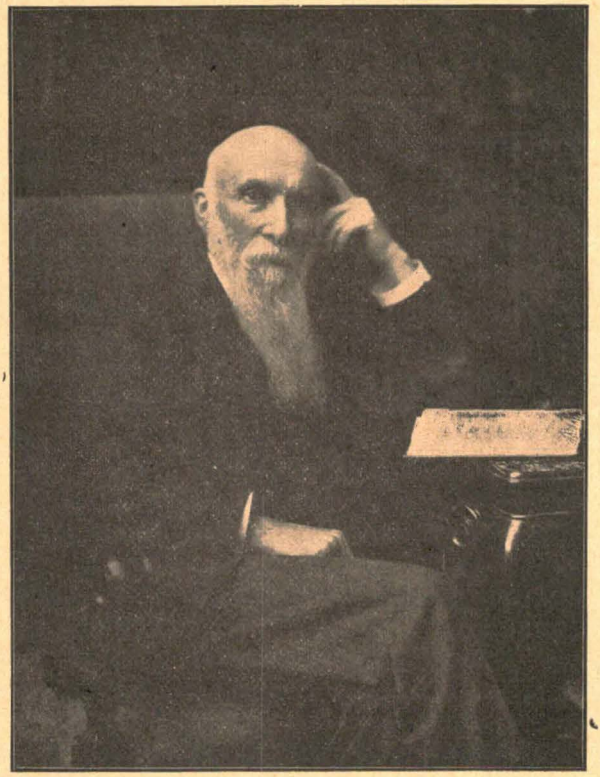
Broadly speaking, we may designate the Joint Synod as a home missionary effort. When the first teachers and pastors were sent westward by the Mother Synod, they were sent out to gather the scattered brethren of the faith who had gone West into congregations and supply them with the Means of Grace. Out of these missionary efforts our Synod was born; by these efforts she has been sustained; in them she has become strong; through them she has become a blessing to others.

In tracing the missionary efforts of our Synod it is impossible to fix a date when we took up home mission work, for we were always at it. Like the child, born of Christian parents, baptized in infancy, reared in a Christian home, confirmed, confessing Christ before the world, cannot point to a particular time in its life when it was converted, so the Joint Synod cannot point to a certain date and say at that time we began home mission work.

Home missions, however, as an organized synodical effort, did begin at a certain time in our history. The efforts and events leading up to and through organized home missions we will follow briefly at this time.

That there may be no confusion in terms, let it be understood that when we speak of home missions we mean the gathering of our scattered brethren in our own country into congregations as well as winning those of no church

connection. By inner missions we mean the ministering to the sin-distressed and needy of the community within the bounds of the congregation or surrounding it. Home



PROF. M. LOY, D. D.

missions gathers the workers together, inner missions puts them to work. And foreign missions, as the name indicates, is going to foreign lands and peoples bringing them the everlasting Gospel of salvation. When now we speak

of home missions in this sketch the reader will have no difficulty in understanding just what kind of mission work is meant.

Already in 1823 an appeal covering more than five printed pages of the synodical minutes is addressed to the clergy and laity of the Synod to engage in more aggressive home missionary work. The spiritual destitution on the frontier is graphically depicted. The appeal to carry on to others the great blessings of the Gospel that others have brought to us is brought to the hearts of the people with tremendous force. After one hundred years of experience in the home mission field we can find nothing fundamental to add to that appeal of the fathers. We wish space might permit the publishing of the entire address in this history. Perhaps our Home Mission Board will soon have it published for us.

In 1824 we find the first extensive report of one of the first missionaries sent out by our Synod. It is that of David Schuh, a part of which appears in the second chapter of this history. The territory covered was that of the "Black Swamp" of northwestern Ohio; territory which has long since lost the appearance of a swamp and has become a garden spot of the State, dotted with prosperous homes and thriving cities and towns and is one of the strongest sections of the Joint Synod.

Year after year the traveling missionaries were sent to the frontier, following the settlers as they pressed farther and farther into the West. Many of the pastors serving established congregations were given leave of absence for a month or two each year to labor among the scattered brethren. Thus the most urgent appeals in the home mission field were met in that day. Both money and men were scarce, but by prayer and sacrifice much was accomplished.

In 1825 fifteen dollars were paid to Mr. Reinhard for services as traveling missionary for one month. At the same time the treasurer's report showed that the treasury had a loss during the year of twelve dollars in "bad" money. (Those were the times in our country of counterfeiting and "wild" currency.) Only three dollars more were expended in that year than were needed to replace the "bad" money in the treasury.

The practice of granting the regular pastors a month or two "vacation" to do mission work became the regular method of caring for the new fields on the frontier. And as we look at the situation now, it was about the only thing to do. There were no idle men in the ministry; none standing around waiting to be sent. The regular pastors could not serve many more than six, eight or ten places and yet the appeal to gather, organize and serve the constantly increasing number of brethren in the wilderness was most urgent. For the regular pastors to leave their home fields for a season and minister to the new colonies and thus in a measure take care of them until reinforcements should come seemed wise. This arrangement would also not necessitate a great outlay in funds. For example, in 1830 three pastors did missionary service, each for one month at a salary of fifteen dollars, or a total of forty-five dollars for the year. The raising of that sum even in those days would hardly work a hardship on anyone.

After the division of Synod into the two districts, the Eastern and the Western, the work of missions was largely carried on by the individual districts.

In 1837 the Eastern District adopted a constitution for the governing of a "Society of the Eastern District of the Ev. Luth. Synod of Ohio for Home and Foreign Missions." The committee having the framing of the constitution in hand proposed, as instructed, a constitution for a Foreign

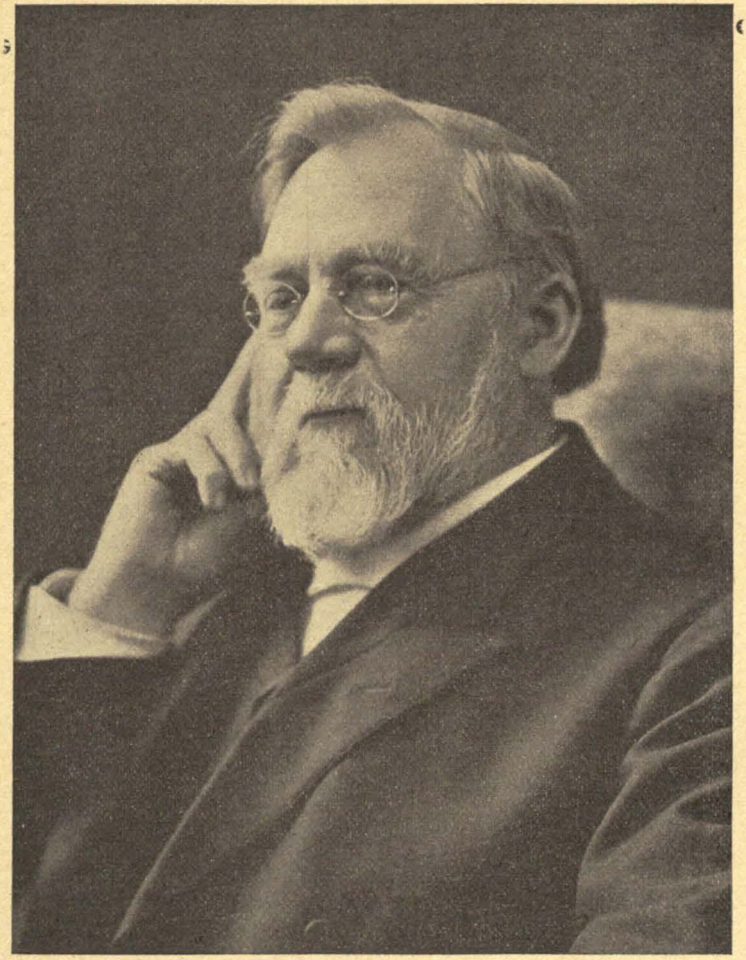
Mission Society; in the adoption of this constitution, however, Home Missions was also added to the title.

At the same session of the District it was voted to support a German Lutheran missionary in Pittsburg to the extent of $100.00 per year. Along with the money was sent also this fraternal admonition to the Lutherans of Pittsburg and other places: "To remember their promise at confirmation to be true to God's Word and Luther's doctrine until death and not turn aside to those (branded) hypocrites who do not believe in Christ and His Gospel, but who speak of a Church Union which has not been consummated in America."

We can read between the lines of this brotherly admonition that there were those abroad in Pittsburg who were trying to lure the Lutherans into a disunited "Union." But the brethren there were awake as we learn from the fact that in that very year three Lutheran congregations were organized. The indefatigable missionary Rev. Frederick Heyer was the moving spirit in the establishment of those congregations and they still live as leading congregations in the General Council, Missouri and the Ohio Synod.

Did missions pay in Pittsburg? Perhaps from no center west of the Alleghenies has our own Synod, and we may include other synods also, received such moral and financial support in all of her activities as has come out of old Pittsburg.

In 1849 we find the Western District organizing a "Society for the Supplying of our Neglected Brethren of the Faith with the Means of Grace of the Church of Christ." The purpose of the Society is clearly set forth in this title. A rather unusual requirement was that in order to vote in the Society it was necessary to contribute at least one dollar annually. The mission treasurer's report



PROF. F. W. STELLHORN, D. D.

for 1853 shows a rather healthy condition although the sums are small.

Total receipts (including $24.96 for foreign missions)	$430 16
Total expenditures for home missions	229 00
Balance	$201 16

The Eastern District for the same year showed:

Receipts	$90 88
Expenditures	30 00
Balance	$60 88

After the manner of the Eastern and the Western the subsequent districts as they were erected or annexed to Synod carried forward the home mission work within and adjacent to their own borders, in some districts perhaps more energetically than in others but all were doing something.

In 1870 the English District petitioned Joint Synod to assume the entire oversight of mission work among us. It was becoming apparent that in order to do the most efficient work and avoid overlapping it would be necessary to centralize the efforts.

At the meeting of the Joint Synod in 1872 the following action with reference to home mission work was taken: "Resolved: 1) That this Synod appoint a Missionary Committee, consisting of a President, Secretary and Treasurer who shall energetically carry on the work of home missions, and, 2) That the Joint Synod appoint a committee to prepare and submit to the next synod a plan in accordance with which the Missionary Committee shall carry on its work." This committee was composed of the pas-

tors, Trebel, Dornbirer and Helle. In the minutes of the English District of that same year we find this graphic description of conditions in Indiana and Illinois. "I was absent a little over two weeks, traveled about seven hundred miles and preached twelve times, going over nearly three counties in Indiana, besides visiting a city in Illinois.

Such spiritual destitution I have never before seen. The sects, with openly godless men, have swept over the country like a plague leaving devastation and ruin everywhere. But wherever we went voices were raised in horror at the state of things; not only by the scattered sheep of our own fold but many others who deplore the wretchedness so prevalent among them.

To many the Lutheran church and even the Lutheran name was strange. Very many had never before heard a Lutheran sermon. The cry was heard every place we went, 'Why do you not send us a missionary? Why do you not organize congregations here?' We could only reply to these entreaties by saying: 'We will present the matter to Synod and ask its assistance.'"

Synod took up the matter and sent a pastor to take charge of this mission work. He was to establish headquarters at some central point from which his activities should radiate.

At the meeting of the Joint Synod in 1874 the committee appointed for the purpose submitted a plan whereby the Joint Synod could carry forward the work of home missions, but because of a lack of time the report could not be properly discussed and was held over for next meeting.

We cannot find that any action was taken until 1878, when it was decided that all mission monies should be used only in the mission work of the Synodical Conference. It

should be noted here that these were the years when the Joint Synod was a unit in the Synodical Conference and hence was somewhat limited in her activities. In consequence, mission work seemed to lag.

Not until 1884, after Joint Synod was again free and independent, did she take up the work of home missions as a synodical enterprise. By order of Synod a mission board was organized and met for the first time *October 23, 1884.* The brethren, Prof. Theo. Mees, Revs. Rohe, J. Beck, O. S. Oglesby and L. H. Schuh composed this first Board. Rev. Rohe was chosen chairman, Rev. J. Beck treasurer and L. H. Schuh secretary. That the Districts had been active in their local territories we can see from the fact that at the time when Joint Synod assumed direction fourteen missionaries were already in the field.

It was not the purpose of Synod at that time that the Synodical Mission Board should supplant entirely the efforts of the Districts, but should regulate, supervise and promote the efforts of the Districts and have in charge all home mission monies and distribute the same to the Districts according to their respective needs. This same Board should also have in charge the Church Building Fund and disburse it in the same manner. The Church Building Fund had come to the Joint Synod from the English District.

The appropriation of the Board for the first year of its work was $2,000, but $2,225 came in, not a large sum to be distributed among fourteen workers, but in some way their temporal needs were met. A few loaves and fishes went a great way then, as even now under the same circumstances.

We append the summary of the biennial reports of our Home Mission Board from 1884 to the present year:

Years.	*Number of Missionaries.*	*Contributions.*
1884-'86	14	$4,200 89
1886-'88	27	5,039 44
1888-'90	33	12,798 41
1890-'92	30	14,491 50
1892-'94	52	17,848 52
1894-'96	58	18,436 37
1896-'98	56	18,860 49
1898-'00	68	22,838 80
1900-'02	72	28,048 00
1902-'04	75	37,181 86
1904-'06	75	37,803 32
1906-'08	76	54,035 41
1908-'10	103	71,295 23
1910-'12	103	71,166 74
1912-'14	96	73,993 19
1914-'16	117	91,813 96
1916-'18	107	97,506 32

The present activities in our home mission field will be considered in a later chapter.

The Kirchenzeitung.

It may seem rather strange to the casual reader that in a Synod founded already in 1818 and with a large German constituency it should not have had a German synodical paper launched before 1860. The English *Standard* was launched already in 1842. There were several reasons, however, to account for the rather late appearance of the German paper. Already in 1829 Synod appointed a committee to issue a German monthly paper under the title of "Die Evangelische Lutherische Stimme vom Westen." Plans were made to issue the paper; the committee even

decided that should there be any surplus funds the same should be devoted to Home Missions and Beneficiary Education. But because of a complication of adverse circumstances the periodical did not appear.

Subsequently within the territory of the Synod private efforts were put forth and several German papers were issued for a time. There was the *Lutherische Kirchenzeitung,* edited and published by Schmidt in Pittsburg, also the *Botschafter* put out by Dr. Bierdemann, from Canton. But outside of the Synod, both East and West, several good German papers were issued and these found many readers, also within the Joint Synod; so that the German portion of the body was not without some German church literature.

But we can readily understand why the publications beyond the bounds and control of Synod could never serve the purpose of a synodical paper. Synod needed a voice and a medium for the building up of synodical solidarity also among the German brethren. Thus, after an interim of thirty years, the fathers of '59 again took up the project of '29 and carried the work of establishing a German synodical paper to a measurable degree of success. Synod resolved the following in 1859:

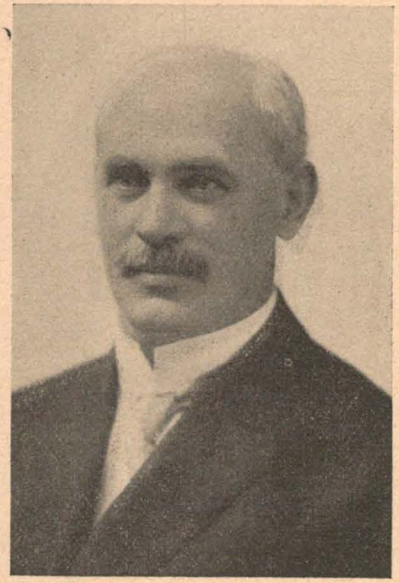
(1) "That we publish a German church paper under the title of *Lutherische Kirchenzeitung.*

(2) "That a committee of three, to be appointed by Synod, supervise the editing of this paper in accordance with the confessions and interests of Synod.

(3) "That the supervising committee make the necessary arrangements for the issuing of the paper and that as soon as a sufficient number of subscriptions are secured the paper be issued by the editorial staff as arranged by the committee.

(4) "That the paper appear bi-weekly in quarto size at the price of $1.00 per year."

The committee elected by Synod to have the entire matter in charge consisted of the Profs. W. F. Lehmann and E. Schmid with Rev. J. A. Schulze. They went to work at once and in January of 1860 the first number of our own



PROF. R. C. H. LENSKI, D. D.,
Editor of Kirchenzeitung.

Kirchenzeitung appeared before the public. It was well received, and soon passed the *Standard* in the number of subscribers.

Prof. Lehmann was made editor-in-chief, and Prof. Schmid assistant. For nearly 21 years or until his death Prof. Lehmann filled his position with credit to himself and

his Synod. Prof. Schmid in his staunch yet genial and ready manner carried his part of the work for 37 years or until his death.

The *Kirchenzeitung* was fortunate in always being ably edited. From the beginning it gained and held the conservative forces of Lutheranism not only within the Synod, but also far beyond its bounds. Hardly had the paper started on its mission until it took a prominent part in the discussion of the doctrine of the Church and the Ministry, which was just then being warmly discussed by the Buffalo Synod on the one hand and the Missouri Synod on the other. In the Joint Synod there was at first no unanimity on the subject, but the *Kirchenzeitung,* taking the lead, contributed much towards the adoption of the theses of 1870 with reference to the Church and Ministry.

On the "Lodge Question," Predestination," "Justification," "Unionism," and many other vital questions in the life of the Church the *Kirchenzeitung* would sometimes strike very hard and wound severely; sometimes personalities would creep in and hinder rather than advance a good cause, but these thrusts indicated the earnestness rather than the belligerency of the contenders. Indeed, during the 58 years of its existence the *Kirchenzeitung* has done a great work. It has been bread for the soul of many a father and mother among us. The rising generation will not understand it as well and read it perhaps less, but be it so, it has long since justified its existence.

We can yet but mention the names of the men who have edited it so well during these many years. After Lehmann came Dr. Stellhorn as editor-in-chief, then Rev. C. H. Rohe, Rev. E. A. Boehme and the present incumbent, Dr. R. C. H. Lenski. As assistant editors after Schmid came Dr. Stellhorn, the Revs. A. W. Werder, E. A. Boehme, K. Hemminghaus, H. J. Schuh, C. C. Hein, J. H.

Schneider and Prof. W. Schmidt. And for many years Rev. J. A. Schulze served as business manager.

The Synod and the Civil War.

The work of the Church was of course affected by the devastating influences of the Civil War. While our Synod was not torn asunder by that great conflict as were some of the other synods of our Church (yes, even entire church bodies were riven from east to west), yet she felt the heavy drain upon her young manhood. In many of her homes there was mourning for the son and brother who never returned. But though at times there were tearful eyes and hearts depressed, the brethren, nevertheless, went manfully forward, faithful to Christ and loyal to the Government.

President H. Lang, in his opening address before the Northern District in 1861, has this to say with reference to the perilous situation into which the country had been plunged: "In these times of distress I would admonish the members of Synod to urge their respective congregations to special and earnest prayer, that, in our land once so prosperous, but now groaning beneath the horrors of civil strife, God would remove from our borders the clash of resounding arms.

As citizens of this country in which we have already enjoyed so many blessings and in which our Church has been permitted to grow and prosper unhindered, I regard it as our sacred duty to observe the day set apart by the President of our land as a day of supplication and prayer." At the same session Synod solemnly resolved that this should be done. Practically the same action was also taken by the other districts of the Joint Synod.

We have no means of knowing how many of the men

of Joint Synod volunteered in the service or were drafted, nor do we know how many gave their lives on Southern battlefield, but, knowing something of the spirit of our Church and her attitude to the powers that be, both in times of peace and war, we are sure that practically every man was at his place of duty for God and his country.

In going over the records of our Synod during that period of stress and strife we are impressed with the even tenor which the fathers maintained in their church work. They did not fly from one thing to another as so many church bodies did at that time and are doing again in the present conflict. The fathers of our Synod were not "up in the air" as to what they should do but went right on in the midst of the conflict rendering "unto Caesar the things which are Caesar's; and unto God the things that are God's."

The same calm, loyal and withal throughly Christian spirit we find in a brief editorial by the sainted Dr. Loy in the *Lutheran Standard* of June 1, 1865. As the reader will notice it refers to the assassination of Lincoln and the day of humiliation and mourning following. We give it in full:

A Day of Mourning.

"Between the happy festivals of Ascension and Pentecost comes the day of humiliation and mourning appointed by the President of the United States, on account of the assassination of our late President. The nation has deeply felt the loss which it has sustained in his death and has expressed its detestation of the shocking crime by which it was brought upon us. The appointment of such a day is in accordance with the country's thought and feeling.

We are far from joining in that degrading fanaticism which would deify a sinful man with the purpose of hon-

oring him. It does no man honor to affirm of him what can properly be said of no mortal; it tends rather to render him ridiculous. But we doubt not that our readers sincerely deplore the loss of a ruler who loved his country and labored for its welfare, and that the call to keep the day as one of mourning is therefore cordially complied with.

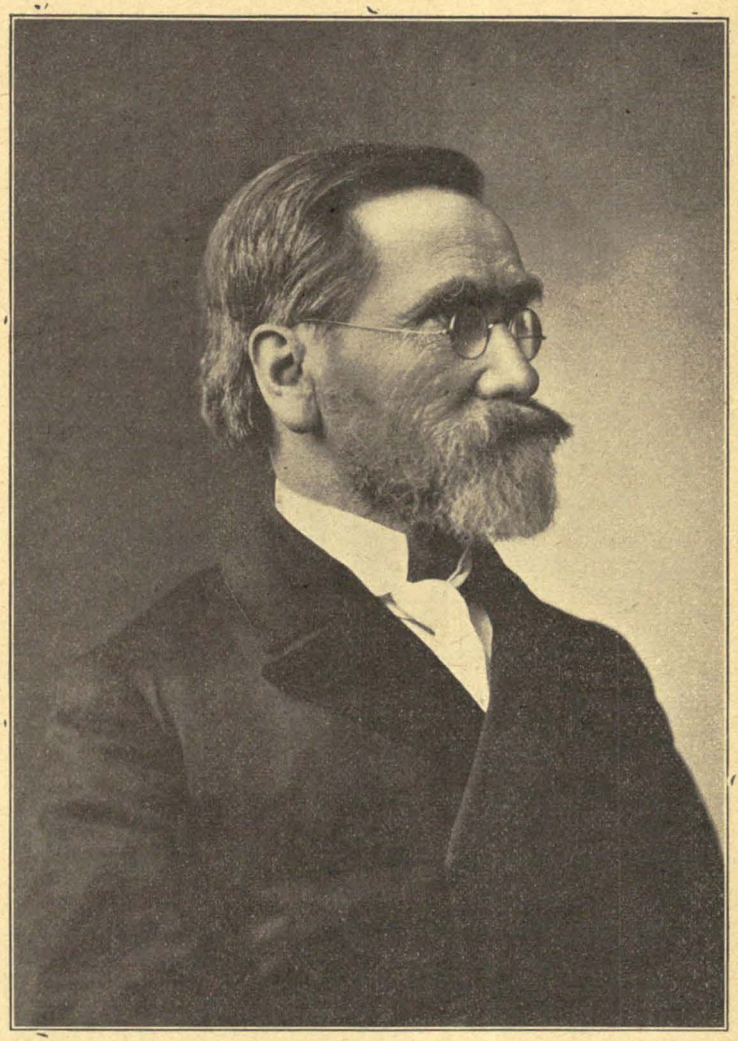
We, as a nation, have been passing through the fires. Our troubles and sufferings have been many. The war has been a terrible one, and now as the sun of peace was beginning to shine upon us, another cloud must cast a gloom over the nation. It is right that whilst we sorrow we should humble ourselves before Him who rules over all, and confess that the chastisement is well deserved — that in wrath God remembered mercy still.

But because nothing can befall us without our heavenly Father's permission, we do not despair, remembering that He makes all work for good to His children. To Him we address our prayers, that our grief may be mitigated, and that all fiendish plans may be baffled, and His own merciful will accomplished. Let us not forget to pray to Him for our rulers and our people, that wickedness may be put to shame and righteousness triumph. To Him let us commend all, and we need fear nothing; then all things must work together for good according to His mercy."

The Synod and Lodgery.

It is to be expected that the "Lodge Question" would have some history in the Joint Synod. A Synod striving for uncompromising faithfulness to Christ Jesus as the Savior of the world would naturally come into contact and conflict with any deistic or anti-Christian influence.

In the earlier years of the Synod there seemed to be



PROF. H. ERNST, D. D.

little or no cause for warning against the evils of secretism. The fathers were not secretists and lodges were not making inroads among the plain, sturdy and independent Lutheran settlers of the frontier.

But gradually, especially along about 1850, lodgery began to make inroads. Strange as it may seem now, one of the pioneer pastors became a prominent Mason. He seemed also to delight in giving the cult publicity. This man was none other than Rev. Andrew Henkel, a man of noble parentage, his father Paul Henkel being one of the early missionary pastors of our Synod, his brothers, four of them, were active in both the Ohio and Tennessee Synods. Licensed to the Ministry already in 1811 by the Ministerium of Pennsylvania he was one of the founders and pillars of our Synod for many years, but it seems Masonry turned his head and in the later years of his life he began to tear down what he had built up in his earlier years. We do not want to be harsh in judgment but it would seem that at times at least he had allowed the very fundamentals of Christian faith to slip away from him. He at times preached deism and universalism. Of course all the while he was considered a good Mason.

With a prominent pastor taking the lead it is not hard to see that there should be a following, not only among the pastors but also among the laymen. Especially in the English District was there a movement towards lodgery.

The Western District in 1852 was asked by one of its pastors to state its position on "Secret Societies." Synod replied: "As this is a matter which has already caused disturbance in many places and has destroyed the peace of the Church where it has been agitated, be it therefore resolved: That Synod deem it unnecessary to take up the matter at this time for further consideration; but that the brethren be admonished not to join a society whose prin-

ciples are opposed to the spirit of the Ev. Lutheran Church."

From this resolution we can readily see that at least the Western District was not anxious to discuss a question that would likely create disturbance. The brethren were perhaps unduly timid but it was largely because of the lack of unanimity among the brethren and because of the one astute protagonist of Masonry in the Western District.

Let us not forget that this was the time when the Synod was gradually emerging from a somewhat lax and compromising Lutheranism to a firmer and more consistent practice. The Synod was in the making. Any undue haste or drastic measures might have resulted disastrously. As it was, our Synod lost heavily in numbers and prestige in some quarters because she finally planted herself squarely upon the Confessions of the Church whose name she bore and whose banner she carried.

In 1854 a committee in compliance with a request from two pastors of Synod formulated the following resolutions for Synod's adoption: 1. Resolved: That the Synod regards as unchurchly, all societies outside of the Church, and particularly secret societies, whenever they aim to accomplish those objects which the Christian Church according to the Word of God has, and ever must have in view, because they are not only rendered unnecessary by the establishment of the Church, but because they are calculated to produce indifference towards the Kingdom of Christ, and in many cases entire estrangement from Christianity and even gross infidelity.

2. Resolved: That we regard the so-called Protestant Union of Pennsylvania as belonging to the above class of societies; and that in addition we find the following things objectionable in it: It stands upon unionistic ground; it interferes with the office that God has given the civil gov-

ernment; and finally it arrogates to itself Christ's office of protection over His Church.

5. Resolved: That in the future we will admit no one into our connection who belongs to said societies.

The above report was considered item by item and finally,

"Resolved: That the same in all its parts be adopted.

Rev. A. Henkel and H. Heinecke gave notice that they did not coincide with No. 5 of the above report and that they must therefore vote against the adoption of this particular resolution."

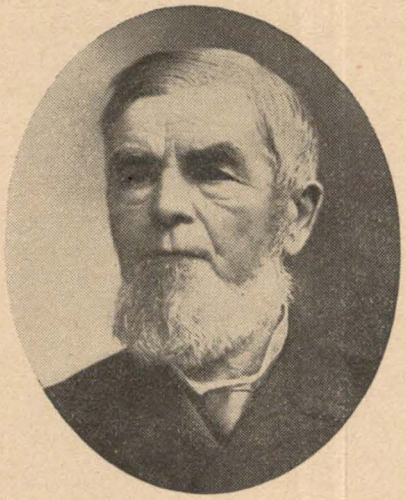
A committee composed of W. F. Lehmann and M. Loy was to bring a recommendation with reference to the Secret Society question before the Joint Synod convening in Delaware, 1856. These brethren brought a rather exhaustive discussion of the whole secret society business, examining it from the standpoint of Christ and the Sacred Scriptures.

The report of the committee, briefly given, is as follows: "That this Synod regards as unchurchly all societies outside of the Church, and particularly secret societies, whenever they aim at accomplishing the purposes which the Church according to the Word of God has and must have; inasmuch as they are not only rendered unnecessary by the Church but are also calculated to promote indifference towards the Kingdom of Jesus Christ; nay, often produce infidelity and total alienation from Christianity." This report of the committee was adopted by the Synod there assembled and the same requested to be published in the *Lutheran Standard* and *Lutheran Herald*.

While this pronouncement of Synod does not speak of disciplinary measures against secretists, it nevertheless makes it plain that Synod regards lodgery as opposed to the Church and dangerous to Christian faith. And as we

saw from the resolution of '54, Synod was moving in the direction of finally disentangling herself from secretism.

At Galion in 1860 Joint Synod further resolved: "That this Synod advise the different Districts to admonish their members to withdraw from such societies as are mentioned in the resolutions of 1854 and that the advice be given our congregations to proceed in the same manner with reference to their individual members."



REV. H. A. ALLWARDT, D. D.

We find no further synodical pronouncement on the Lodge Question until 1888. This of course does not mean that in the meantime nothing was done in the matter or that Synod had become indifferent in a matter which she once considered so vital. On the contrary, testimony against secretism rang from practically every pulpit, and the congregations were comparatively free from the evil.

But in 1888 a Detroit Conference asked Synod for a

pronouncement with reference to secretists being admitted to the Lord's Supper. The following answer was given: "The rule among us must be and ever remain that members of secret societies cannot be received as members of our congregations nor may they continue their membership or be admitted to the Holy Supper an indefinite length of time."

In 1894 the following resolution was passed by Joint Synod: "We thank God that many of our congregations, according to the rule already adopted, have taken a decided stand against all secret orders and we will earnestly pray and labor that all, sooner or later, may take the same decided stand."

These resolutions clearly set forth the spirit of Synod with reference to secretism. It is very difficult in these days of indifference to carry out a strict practice in this matter, yet we feel confident that the Truth must finally prevail.

CHAPTER VI.

1866-1881.

EFFORTS AT LUTHERAN UNION.

The Joint Synod and the General Council.

In 1866 the old Pennsylvania Synod withdrew from the General Synod at the convention at Fort Wayne, Ind. The grounds for withdrawal were the too un-Lutheran and unconstitutional action on the part of the general body in admitting the Franckean Synod which had not subscribed to the Augsburg Confession. A number of other synods also withdrew from the General Synod on the same grounds.

In 1866 the Pennsylvania Synod sent out an invitation to all Lutheran synods accepting the Unaltered Augsburg Confession to participate in the formation of a new general body upon distinctively Lutheran principles.

Of course, the Joint Synod was also among those invited. The convention met at Reading, Pa., in December of 1866. The Joint Synod cheerfully accepted the invitation to send delegates. This was an opportunity to aid in bringing to a realization the wish expressed by President Wagenhals already in 1853 and devoutly hoped and prayer for in all those years. Here are his words: "No event, my brethren, could be more desirable and more conducive to the prosperity of our church in this western land than a union of all Evangelical Lutheran Synods in one general synod. Many of the now existing evils in our church might thereby be obviated or entirely removed. And if, as we have one

Bible, we had one Catechism, one Liturgy, one Hymn Book, etc., in the German and English languages; and other books were prepared by orthodox ministers and laymen of the church and carefully examined, and approved and published by the general Synod, much good might be effected. The necessary books and other church publications could be furnished with more facility and at lower rates. Our Home and Foreign Missionary Societies could operate more efficiently, and the influence of an intimate union of the church would, in every respect, be a salutary one. How much might not be effected by united and brotherly co-operation, and our church in America, how strong would she not grow in the Lord?

But a union of the church in order to be permanent and accomplish all this, must not be a mere outward one, but *one spirit, one mind* should animate the entire body. As we have one Lord and one Baptism so should we also have *one faith* and *one confession.* This confession the Evangelical Lutheran Church has most unequivocally expressed in her symbolical books."

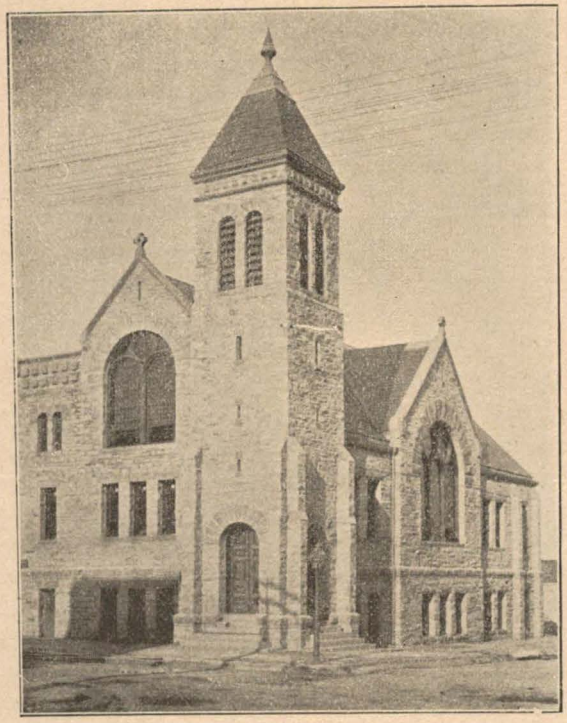
President Loy in his report to Joint Synod in 1866 strongly urges Synod to do all she can to bring about a union of all Lutheran synods faithfully adhering to the confessions of the Church. To this end he recommends the sending of delegates to a convention where preliminary steps looking towards such a union are to be taken. At the same meeting Synod practically adopted the recommendation of the President, and elected the following brethren as a committee to represent the Synod at a preliminary union conference: Profs. F. W. Lehmann and M. Loy; Pastors G. H. Trebel and S. Baechler. The committee was not given plenary power, but was to report its findings back to Synod for further consideration. The convention of Lutheran Synods was held at Reading, Pa., in December of

1866. It seems that of the committee only Profs. Lehmann and Loy attended. Loy says of the convention: "Circumstances were favorable to a calm discussion of vital questions regarding the unity of the Church and getting together and ultimately growing together, by participation in the same life with its divine power, did not seem to me impossible. As I was honored with the appointment, which I accepted with trembling, to preach the opening sermon, I had a good opportunity to say, at the very outset, what in my judgment the situation required, and I said it as plainly and as frankly as if I had been addressing our own Synod. The sermon was well received, not a complaint was made that its note was too high; the speeches and actions of the convention were pitched in the same key and all was harmonious. To me the outlook was even more hopeful when the convention adjourned than when it was opened."

In this same spirit of hopefulness the committee reported back to Joint Synod, which convened in extra session at Hamilton, O., in June, 1867.

Much time was taken up at this meeting in discussing the proposed general synod, and there seemed to be a general desire to proceed—but cautiously. The constitution of the proposed union should be carefully examined and should any changes be thought necessary the same should be laid before the Joint Synod. Delegates should be sent to the meeting of representatives of the various synods, but with instructions to inform the body that the Joint Synod could unite only on condition that a position be taken against all un-Lutheran practice which might be found in this or that synod desiring admission to the general body. Let it not be thought that in taking this stand our Synod wanted to spin out a theory or even quibble. She was, indeed, in an embarrassing position. She saw that

the synods desiring to enter the General Council, as it was now called, were ready to subscribe to all the confessions of the Lutheran Church; at the same time she knew of un-Lutheran teaching and practice in some of the bodies.



MARTIN LUTHER CHURCH, BALTIMORE, MD.

In the face of this knowledge she could not honestly keep quiet. She at least must make inquiry. And this she did. Her inquiry culminated in the much discussed "Four Points." These were concerning, Chiliasm, Altar Fellowship, Pulpit Fellowship and Secret Societies. She wanted

the newly formed Council to declare itself against the un-Lutheran practices which these four points involved. This the Council would not do, perhaps we should say, *could* not do, as there were those in her midst who were chiliasts, unionists or perhaps secretists. The General Council, not declaring herself on these points, which the Joint Synod could not conscientiously pass by, the much desired and much worked-for union was not effected. The then existing English District of the Joint Synod, however, did join the Council and, finally, after some stormy controversy, withdrew from the Joint Synod.

After the lapse of many years, when all personal animosities have died away, it might be argued that it would have been better for the Lutheran Church at large had Ohio gone into the General Council at that time; that by association and continued testimony within the Council she would have wielded a stronger influence on behalf of consistent Lutheran practice than she could do by holding aloof. It is further asserted that Ohio was also not without her inconsistencies. Granted, but it is yet to be shown that the Joint Synod was not contending for consistent Lutheranism, and if she was right, as she believed she was, it was her duty to stand where she did. She allowed many external advantages to pass by for the sake of her confessional position. Some of the acrimony and unguarded personalities that passed the lips of some of the contenders should, of course, never have been uttered. Some of the heads should have kept cooler and some of the hearts warmer, but the history of the entire Lutheran Church since that time has vindicated the soundness of the position taken by Ohio at the formation of the General Council.

We look hopefully into the future and trust the day is not far distant when all Lutheran synods in this broad land of ours may stand shoulder to shoulder in contention

for the faith once delivered to the saints. And our prayer on the threshold of our second century is that we, the Joint Synod of Ohio, may be standing among them. We have no desire to be selfish, our purpose in this matter is to serve the cause of unity in the great Church whose honored name we bear.

The Joint Synod and the Synodical Conference.

Though our Synod could not see her way clear to join the newly organized General Council she did therefore not give up the hope that the more conservative synods not joining the Council could be united into one body.

Already in 1868 the Joint Synod found herself much in doctrinal harmony with the growing Missouri Synod. Some became even enthusiastic and wanted to enter into an "amalgamation" at once, but as usual, Synod moved slowly and cautiously. The following basis of union was drawn up and signed by representatives of both synods:

"Both synods mutually acknowledge each other as orthodox. Synodical congregations are all those which have the right of representation in synod. In the calling of a pastor from the one synod to a congregation of the other synod it is considered right and proper that the pastor join the synod to which the congregation belongs. If he does not desire to do this he should not accept the call. In the reception of pastors, congregations and members both synods shall require a testimonial of good standing and in general exercise synodical discipline."

Signed for Missouri: C. F. W. Walther, H. Schwan and F. Lochner; for Ohio: W. F. Lehmann, M. Loy and F. A. Herzberger.

At the next meeting of the Joint Synod in 1870 a committee of five pastors including the president of Synod was elected to continue the correspondence already begun with

Missouri and with as many other orthodox synods as desire to take part in the efforts to get together. The results of the work of this committee were to be communicated to the officers of the Joint Synod who should have power to call an extra session of Synod if in their judgment such should be advisable. Professors Lehmann and Loy were chosen as delegates to attend the next meeting of the Missouri Synod.

The matter of forming a union of the conservative synods was extensively discussed by the districts of the Joint Synod at their annual meetings immediately following the convention of 1870.

In 1871 a meeting took place at Chicago to which Missouri, Wisconsin, Ohio and the Norwegian Synods sent delegates. The organization of a Synodical Conference was suggested at this meeting. Later a conference was held at Ft. Wayne to which the Minnesota and Illinois Synods also sent delegates and where the matter of uniting was further discussed.

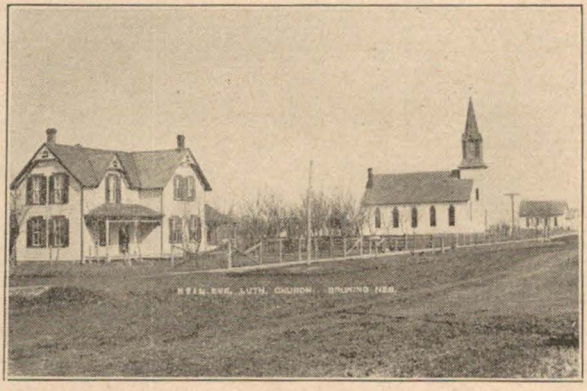
The result of this important meeting was the formation of the Synodical Conference, the largest body of Lutherans in America.

At the Joint Synod convening in Bucyrus in 1872 the constitution of the newly organized Synodical Conference was unanimously adopted, thereby ratifying the action of Ohio's delegates at Ft. Wayne.

At last, after 34 years of repeated invitation and effort at Lutheran union our Ohio Synod could rejoice in an actual union with sister synods. She might have united herself long before with those who sought her company. No doubt it would have been to her external advantage. She could have extended her borders, her institutions and her influence as a force to be reckoned with. But a union without unity of faith and practice did not seem right to

her both from the Confessions of the Church and the Word of God. But now she seemed to have found sister synods, one with her in the faith, and to them she joined herself.

It was the sense of the Chicago conference that Ohio should give up her Seminary at Columbus and unite her forces with St. Louis, especially in providing English theological instruction at that place. Her college she should move from Columbus into the midst of the strong and in-



TRINITY CHURCH AND PARSONAGE, BRUNING, NEB.

fluential congregations of both Missouri and Ohio in Pittsburgh.

The matter was seriously discussed by Joint Synod but after mature deliberation it was deemed best not to break up the pioneer institution in central Ohio and throw her forces on the wings east and west while the center of old "Ohio" should be sparsely held. In view of subsequent developments it is well that this was not done although at the time the Joint Synod knew no selfish interests. She was heart and soul in the Conference and meant to stay.

Those who had hoped that a union with the Synodical

Conference would mean great things for the Ohio Synod were soon to be disappointed. The danger of substituting initial strength for individual effort was present here also. The union should bring about all desired advancement without the personal effort of former years. And when this did not occur many were disappointed and some lost heart.

Another factor which tended to lame Synod's efforts was the uncertainty that seemed to exist with reference to our institutions. Should they be amalgamated with those of Missouri; or should we change the status of Capital University so as to make the college simply a preparatory school for the seminary; or should we continue on the plan outlined by the founders of our school? These questions were much discussed and kept matters in a state of uncertainty.

Also the matter of forming state synods within the newly organized Synodical Conference was everywhere being discussed. "Dr. Walther planned that state synods should be formed out of all synods, which were expected to maintain their own colleges, and also to support one grand central seminary with a tri-linguistic (German, English, Norwegian) faculty and one teacher's seminary." Ohio was somewhat inclined to take up with this plan, as the following committee report to the Joint Synod of 1876 will show:

> Your committee takes the liberty to submit to Synod the proposition that a committee be appointed, which, together with a similar committee to be appointed by the Synod of Missouri shall discuss, and if possible prepare a plan of union upon something like the following basis, which plan shall be submitted to the respective Synods.
>
> *a.* The two synods of Ohio and Missouri shall for the present continue to exist, until the formation of State Synods

can be generally effected to which end we will henceforth labor with all faithfulness.

b. The boundary line between these two Joint Synods shall be the eastern boundary of Michigan, Indiana and Kentucky and the northern boundary of Kentucky, Tennessee and North Carolina — and the territory of the Joint Synod, east and north of these boundary lines shall as soon as practicable be divided into State Synods; the English Districts of our Synod however shall not for the present be limited within these boundaries.

c. Both Joint Synods shall have two seminaries in common, the one for the training of ministers and the other for teachers, which shall be under the supervision of the Synodical Conference, — provided that at least two English professors shall be employed at the seminary for ministers, and that in the seminary for teachers adequate provision shall be made to meet the wants of the English interests.

d. The colleges of the several Synods shall be conducted on the basis of the same course of instruction, in which thorough training in both the German and English languages shall be provided.

This report Synod adopted after considerable discussion.

In 1878 at Wheeling the Joint Synod declared herself willing to reorganize into state synods as soon as all of the synods composing the Synodical Conference would express a willingness to do the same. The establishing of a united seminary was again discussed and the plan warmly urged. A committee was appointed to confer with a like committee from the Missouri Synod on this important matter and report to Joint Synod at its next meeting.

The next meeting came in October, 1880, at Dayton, O., and the committee, which had conferred with committees appointed for the same purpose within the Synodical Conference, was ready with a rather elaborate report. We append the rather extensive plan as an evidence that at least some of the fathers of that day had a broad vision and

were capable of devising extensive plans for the furtherance of the Church:

We, the undersigned committee, appointed to confer with a committee of the venerable Synod of Missouri on the union of both synods beg leave to report the following propositions as the result of their conference:

1. That the German Synods of the Synodical Conference be called upon to carry out at once the plan of forming state synods.

2. That the state synods form two or three synodical bodies, of which the East may constitute one, the West another and the North West the third General Synod.

NOTE. — The boundaries of the Eastern General Synod might be: Ohio and all States that lie wholly East of the Western boundary line of Ohio.

Michigan, Wisconsin, Minnesota, Dakota and all congregations and synods that may be formed West of Dakota might constitute the General Synod of the North West.

The Western General Synod might embrace the territory lying West of the Eastern and South of the North Western Synod.

3. That the two or three General Synods so formed, establish, if possible, in connection with the Norwegian Synod, a Theological Joint Seminary, probably in or near Milwaukee, and that the Practical Seminary at Springfield, Ill., together with the Normal School (Seminary) in Addison, Ill., become the common property of the two or three General Synods.

In case the Norwegian Synod should not be able or willing to participate, other localities might be selected, as for instance, St. Louis, Columbus or Richmond, Ind.

4. The Joint Seminary is to comprise three departments with three different theological faculties, to wit, a German, an English and a Norwegian Faculty.

5. The colleges now in existence shall remain the property of that General Synod in whose bounds they may be located.

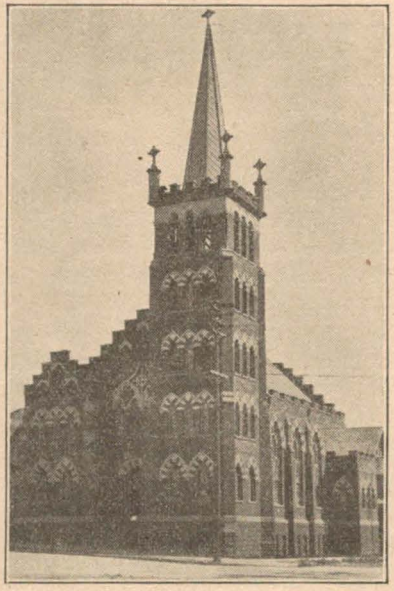
6. We suggest that the English Synods of the Synodical Conference might become District Synods of the respective General Synods to whose territory they may belong.

7. The execution of this plan shall not be dependent upon its being accepted by all the synods severally.

8. The execution of the above named propositions shall be conditioned by the execution of all of them.

M. Loy,
C. A. Frank.

After Synod had heard this report it was resolved to ascertain, by the calling of the synodical roll, what action



Emmanuel Lutheran Church, Spokane, Wash.

had been taken by the congregations of our Synod to which this question had been referred by the Pres., Prof. F. W. Lehmann.

"The calling of the roll resulted in showing that a comparatively small number of our congregations have decided in favor of state synods and joint seminary, a larger

number in favor of state synods without the joint seminary, while a much larger number have taken action against both, and a very large majority have not been able to reach any decision whatever." Hereupon a letter from the President, Prof. F. W. Lehmann, written by him in the midst of great suffering and addressed to the Synod, was read. From this letter it appeared that our dear brother most sincerely invokes upon this Synod and its proceedings the blessing of God, but also declares that his position upon the very important subject now before us is the same as he occupied at Wheeling, two years ago, for which reason he urgently advises the Synod to use great caution in the action that may be taken.

From such expressions, and especially from the state of feeling manifested by our congregations respecting this matter, all the members of Synod derived the impression that the time had not yet come for final action. Accordingly a member of the committee that had presented the propositions having in view a union of synods, offered a resolution to table the report of the committee and thereby also the respective propositions of the Synodical Conference. The earnest desire however that seemed to prevail with all the brethren, was to arrive at a clearer view of this subject, especially also for the sake of such of our congregations as have not yet reached final action. Among those who expressed themselves on the subject nearly all took the position, that the action of the congregations of the Synod is sufficient evidence that the Synod as such is not prepared at present to adopt the propositions of the committee and of the Synodical Conference.

Finally Synod adopted the following resolution:

Resolved, That the report of the committee, comprising the propositions of the Synodical Conference be and is herewith laid on the table, and that this Synod hereby declares that at present

it is not prepared to decide in favor of the formation of state synods and a consolidated seminary.

More serious however than synodical boundary lines or consolidation of seminaries was the predestination controversy which began to portend the dissolution of the Synodical Conference. The controversy was occasioned by Calvinistic utterances made by Dr. Walther in the minutes of the Western District of the Missouri Synod in 1877. Volumes have been written since on both sides of the controversy. This is hardly the place to even attempt a complete historical presentation of the long continued discussion. It would lead us entirely beyond the scope of this brief history and would no doubt become somewhat tedious.

On the other hand we of a succeeding generation would not have it understood that we consider the great predestination controversy simply a war of words and an indulgence in biting personalities. There was too much earnest study and research expended in the discussion to have it lightly brushed aside as a kind of "monk's quarrel."

It sent men into the treasure house of the Sacred Scriptures as well as back into the study of the Confessions of the Church. Indeed it would almost seem to us now that the mighty force which held the Lutheran Church of this country to her moorings in the now passing age of rationalism, higher criticism and evolution was the close study given in many quarters to the faith of the fathers when scholasticism, the papacy and the lusts of the flesh threatened Evangelical Christianity. It may be that this generation after getting the proper perspective may be able to discern the "unfortunate controversy" as a blessing in disguise. The atmosphere is clearing, discussions are calmer, personal animosities are being forgotten. There

is more convergence on fundamentals, sweet peace and unity are in the air despite the war of nations. We trust our hopes and prayers for a united Lutheran Church of America in this generation may be realized.

But our task requires that we recount how it came about that the Joint Synod withdrew from the Synodical Conference at Wheeling in 1881.

President Loy in his address to Synod had this to say:

Already at our last regular synod in Dayton, it appeared that no small dangers were threatening our Synodical Conference. Since that time the prospects have not become better. The pleasant relation in which, for ten years, we stood with other Ev. Lutheran synods, has been disturbed in such a manner that many brethren considered an extraordinary meeting of our synod necessary, and, in accordance with their express wish, this extra session has been convoked.

At our session last autumn we did not suppose that our synod would be obliged so soon to give its decision on the question of election. We are not wont to act so hastily in such important matters. I have no doubt that most, if not all the members of our synod would be willing, if circumstances permitted it, in patience and love, to discuss the disputed points for years, in the hope, by God's grace, finally to effect unity of doctrine among us. Our relations, however, are of such a nature as to compel us, I think, to take a clear and decided position in the burning question. This would in no wise hinder us from patiently bearing with those of different opinion among us so far as they do not feel themselves constrained to condemn our doctrine, and afterwards discussing with them the points of difference in brotherly love.

What in my estimation urges us to a decision is the action of the Missouri Synod in the present controversy. She treats the difference, if not in and of itself, yet in view of the accusations which among others, members of our synod also find themselves constrained to raise against her as a point of separation between churches, and therefore feels herself called upon to discontinue church-fellowship with her opponents. This is important for us in a twofold aspect. In the first place, we must decide whether we must refuse or welcome into our midst as brethren such pastors

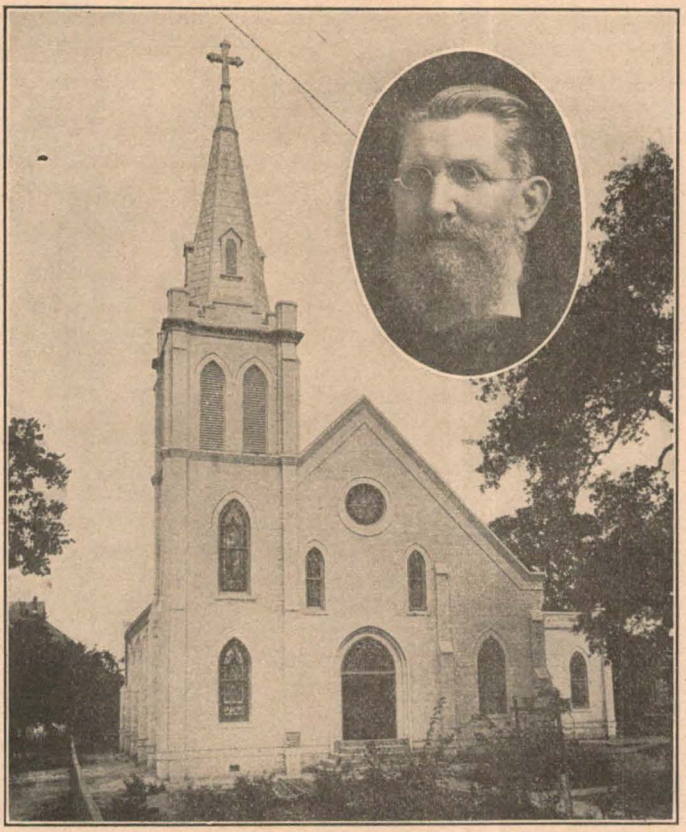
and congregations as can no longer remain in that synod and apply for admission among us. In the second place, we must decide in what relation we stand to that body after she has instructed her delegates to the Synodical Conference not to sit and confer with those who have raised against her the accusation of Calvinizing tendencies.

After several committees had been appointed, Theses on Predestination or Election were presented by a committee for discussion. The discussion of these theses continued uninterruptedly during six sessions of Synod. Perhaps never before in the history of Synod were the doctrines of the Church so thoroughly discussed. At times the debates would become animated and the situation tense, but there was a seriousness and a frankness which made a lasting impression upon all who attended. It was very evident that men had not come together to simply debate or take the advantage of an opportunity to show their great learning or their adroitness in controversy. The seriousness of disturbing the peace and harmony of the Church except for conscience' sake seemed to be considered by all. At last, many worn and wearied by the heat of the day as well as by the almost endless discussion called for a decision on the momentous question. But not until late Saturday night did the hour of decision come.

That the reader may know on just what the vote was taken we append the resolutions offered Synod for adoption but which had been tabled for a time:

Resolved, I. That the Joint Synod of Ohio and other States, much as it regrets the step, herewith separates itself from the Synodical Conference of North America, because the honorable Synod of Missouri, which, as is known, represents the great majority of the Synodical Conference, has

1. Set forth and definitely adopted (last May) a doctrine concerning election which we cannot accept; and



IMMANUEL CHURCH AND PASTOR, W. STEINMANN, D. D.,
SEGUIN, TEXAS.

2. Has definitely declared that it cannot confer with the majority of the delegates our districts have elected this year, because they have felt it to be their duty publicly to declare that the above-mentioned doctrine is Calvinizing;

II. That we do not consider the difference which has thus far manifested itself in our synod in reference to the doctrine of election, to be of a church-dividing character;

III. That in the future as in the past we confess the old Lutheran doctrine, that the election of those persons who are infallibly saved took place in view of the merits of Christ apprehended by faith.

After these resolutions had been read it was resolved that the III. one be discussed first. A substitute for the III. resolution was offered to the following effect:

SUBSTITUTE FOR III.

We again herewith confess the doctrine of election as it is contained in the Formula of Concord, and also as it has in accordance therewith been always taught on the whole by the great teachers of our church; especially do we hold the doctrine of our fathers, that the ordination of the elect to eternal life took place in view of faith, i. e., in view of the merits of Christ appropriated by faith, to be in accord with the Scriptures and our Confessions; Therefore,

Resolved, That in the future as in the past the doctrine here anew confessed be alone authorized in our institutions, schools, publications and churches.

The vote on Saturday evening was taken on the substitute for the III. Resolution as given above. The roll of pastors and lay delegates was called. Those in favor of the substitute voted in the affirmative, those opposed voted, no. Slowly the names were called. Firmly came the responses. 109 pastors and 33 lay delegates voted "Yes." 19 pastors and 3 delegates responded, "No." Thus came the decision and the end of a strenuous week.

After the refreshing services of the Lord's Day the brethren came together again Monday morning to finish the business for which they had come. Protests seemed to be first in order. Pastor P. Brand and several other pastors came with this one: "We hold that synod, by passing this resolution, has adopted a doctrinal position which altogether changes the former confessional standpoint of Synod, and against which we must protest for the following reasons":

Four reasons were given for the protest. For the most part they are a reiteration of the points discussed and practically disposed of in the previous debates. We have room for only the last one:

I. 4. Finally, although synod did not directly pronounce the condemnation of the opposite doctrine, as the proposition originally was, we must nevertheless declare, that all right is denied the opposite doctrine, because the doctrine confessed in this resolution is henceforth solely to have right in our Institutions, Schools, Publications, and Churches. We cannot permit ourselves to be thus bound in conscience to teach, that the Formula of Concord teaches an election in the widest sense. (We here refer to declarations made before the vote was taken). And also that election took place in view of faith, i. e. in foresight of Christ's merits as apprehended by faith. We have not bound ourselves nor can we permit ourselves to be bound to more than this: Not to deviate from our Confessions either in "Rebus" or in "Phrasibus." We consider this resolution of synod as un-Lutheran and oppressive of consciences.

Rev. G. F. H. Meiser and five other pastors handed in their reasons for voting "No," at the same time indicating a willingness to vote "Yes" if Synod will grant the following request:

II. If now this honorable body will permit the undersigned to teach in his church and school after this manner, to-wit, that God had elected us *"unto faith,"* his view of the doctrine being

the following: "That God, after He had from eternity decreed the redemption of the human race and had likewise ordained the means through which this redemption should be appropriated by men, foresaw who among men would stubbornly resist and not permit themselves to be brought unto salvation, and that He elected those, in whom He could carry on His work unto faith and with it unto all the gifts of His grace, and keep them unto life eternal in spite of Satan, the world and the flesh," — then he sees no reason for severing the fraternal bonds by which we have hitherto been united. If, however, this honorable body cannot tolerate this mode of teaching on the part of its members, then it would follow that the honorable body considers the *modus docendi* of the undersigned as of a church-dividing character and would have to refuse to hold fellowship with him.

And here follows a request from one man, the Rev. L. A. Detzer. It shows at least how the minds of some were moving in that convention and how they were trying to get into the clear:

III. The debate last week strengthened me in my conviction that the two modes of teaching in reference to the doctrine of election, when untainted by Calvinistic blasphemy and unmixed with synergism, are truly Lutheran.

I am confident that the Faculty of our Synod will also in the future testify decidedly, both in writing and by word of mouth, against synergism. I therefore declare, as far as I am personally concerned, that the *tropus* chosen by the revered Faculty, "That God has elected those who are infallibly saved in view of the merits of Christ apprehended by faith," is not of a church-dividing character.

Now, personally, I hold to the *tropus*, "That God had elected those who are infallibly saved, in Christ, through, in and to faith," and reject all Calvinistic inferences.

In order, now, that I may be certain as to my future relation in and to the honorable Synod of Ohio and other States, I request an answer to the question:

Does the honorable Synod of Ohio and other States consider

an adherence to the last-mentioned *tropus* to be of a church-dividing character?

Please answer Yes or No.

Respectfully,

L. A. DETZER.

With reference to the three papers, parts of which are cited above, Synod appointed a commttee of five to examine said papers and report to Synod respecting them.

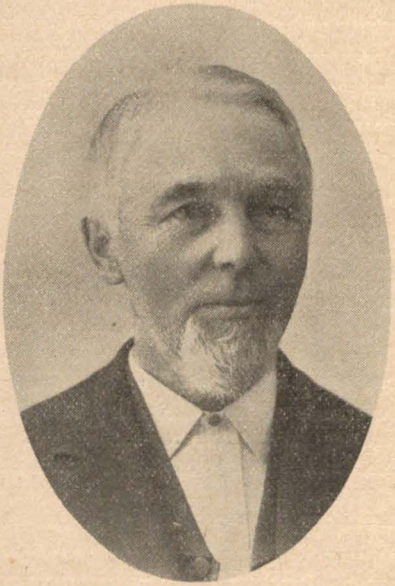
The committee's report with reference to the parts of the communications cited above was as follows:

I. Respecting what is said in the 4th point of the *Protest* we declare that, as a Lutheran Synod, we accept the Formula of Concord as the church has always accepted and understood it, namely in this sense, that the doctrine, "That the election of persons took place in view of faith," is in accord with that Confession and is therefore truly Lutheran. He, now, who really occupies a *doctrinal position* in opposition to ours, can of course not remain with us without being a unionist.

II. In reference to the *Declaration* referred to under point "b" your committee takes leave to declare: 1. That we do not approve of the expression, "God has elected unto faith," when considered in and of itself and without proper and correct explanation, because the same can easily be used in a wrong sense, and is so used at the present time. But as the same is used with limitations in the Declaration under consideration (namely that God, on the basis of the redemption and of the means of grace ordained for all and intended to be offered to all, foresaw from eternity who would obstinately resist and not permit themselves to be brought unto salvation, and elected, etc., those in whom He *could* carry on His work, unto faith, etc.,) we cannot reject it as false.

That we heartily rejoice in being able to say, in consideration of such a limitation in the use of said expression, that the doctrinal position of the brethren who signed the Declaration is in entire accord with the resolution of synod and that therefore they both could and should have voted Yes with us.

III. With reference to the question referred to under "c," as to whether the honorable synod considers the expression, "God has elected in Christ through, in and unto faith," to be a church-dividing character, our answer is No, provided the meaning of it is not such a selection of persons according to which God *unconditionally* elected a certain few in preference to others *unto* faith.



MR. C. NAGEL,
Treasurer of Joint Synod for 30 Years.

Then it was:

Resolved, That we invite those brethren who are not yet fully satisfied with the explanation given by Synod to a conference with our Theological Faculty, at such time and place as may be agreed upon by both parties.

Certainly not a stone was left unturned that might aid in bringing about a clearer understanding of the doctrines

involved or that would aid in bringing peace to a troubled Church.

The first of the resolutions laid before Synod after the doctrinal discussion on Predestination, but which had been tabled, was now taken up. We quote it again:

Resolved, 1. That the Joint Synod of Ohio and other States, much as it regrets the step, herewith separates itself from the Synodical Conference of North America, because the honorable Synod of Missouri, which, as is known represents the great majority of the Synodical Conference, has,

1. Set forth and definitely adopted (last May) a doctrine concerning election which we cannot accept; and

2. Has definitely declared that it cannot confer with the majority of the delegates our districts have elected this year, because they have felt it to be their duty publicly to declare that the above-mentioned doctrine is Calvinizing.

Again after considerable discussion the following substitute was offered for the first resolution as given above:

Resolved, That we send delegates to the Synodical Conference this year also,

(a) In order to do our duty in respect to that honorable body;

(b) Further in order to bring about, if possible — seeing that the confidence between our synod and another belonging to the Synodical Conference, namely, the Synod of Missouri, has been so shaken by the present unfortunate doctrinal controversy that the two synods cannot expect to labor together successfully in the near future — a peaceful dissolution of the Synodical Conference as now existing, so that the different synods belonging to the Synodical Conference may hereafter, regarding each other as orthodox, not erect altar against altar and from now on exist side by side, but not in opposition to each other.

The mover of this resolution gave as his reason for handing it in that we are told to "give place unto wrath,"

that is, to let the passions first subside. We are also responsible to other synods in the Synodical Conference, and by means of this resolution we intend to discharge our duty toward them. But especially should we prevent, if possible, a return of the sad condition of affairs that formerly obtained, when through the erection of altar against altar the life of our congregations was destroyed and strife and contention were disseminated.

But it was feared that the adoption of this resolution would only postpone a rupture that seemed inevitable and likely make matters still worse. According to Missouri's resolution it seemed that a brotherly discussion and explanation was not possible.

The above substitute was finally laid on the table and the original resolution was adopted part by part and then as a whole.

Against this withdrawal of the Ohio Synod from the Synodical Conference the following declaration was laid before synod by several brethren:

DECLARATION.

The undersigned herewith announce to this honorable body that the reason why they voted against the point in the series of resolutions which states that this honorable body herewith withdraws from the Synodical Conference, because the honorable synod of Missouri teaches a doctrine concerning election which this honorable synod cannot accept, is this, to-wit: a) Although the undersigned cannot deny that expressions occur in the publications of the honorable synod of Missouri to which the undersigned cannot subscribe, inasmuch as those expressions left the impression that Calvinistic tendencies had crept into the doctrinal system of the honorable synod of Missouri — nevertheless:

b) The undersigned cannot say that in the Confession of the Missouri Synod as a synod, which she has set forth and adopted in the famous 13 Theses, there is any leaven of false doc-

trine; and therefore they could not, for *this* reason, withdraw from the Synodical Conference.

D. J. Warns,
P. Raether,
F. Wilhelm,
L. A. Detzer,
C. Engelder,
F. W. Franke,
E. A. Boehme,
E. H. Scheips,
G. Bachmann,
G. F. H. Meiser,
P. Brand,
G. Dillmann,
K. Walz,
W. L. Fischer,
H. Henkel,
J. M. Koepplin,
F. Kuegele.

Synod resolved to lay this declaration on the table for the present.

The following substitute was offered for the second point in the series of resolutions:

Resolved, That we tolerate those brethren who do not accept the position we have now taken, as long as they do not publicly oppose us.

This substitute, however, was rejected, and the second point in the original resolutions was stricken out.

This in brief is the history of our union with and withdrawal from the Synodical Conference. We have studied to be faithful to facts. We have found much in the union that was praiseworthy; much indeed that has helped to enrich the whole Lutheran Church of America. We have been impressed by the volumes of controversial writings that capable and earnest men on both sides have left for our perusal and consideration. We have hurriedly passed over some of the sharp and unbrotherly utterances that have come down to us. We are sorry for the all too prevalent belligerent spirit which characterized some of the champions in the great contention. But as we look up and out beyond us we would feign discern the dawning of

a greater era, a better day and a mightier Church, for which the efforts and contentions of the past have but paved the way.

We are sure the rising generation in our own Synod as well as in the present Synodical Conference is preparing for an era of good feeling and peaceful conquest on the basis of Everlasting Truth.

We cannot refrain from adding the appropriate stanzas attached to the minutes of the memorable Wheeling convention by the secretary, Brother A. Pflueger:

"Lord, Jesus Christ, Thy power display,
Establish o'er the world Thy sway;
Defend Thy church, who to Thy praise
Shall high the song of triumph raise.

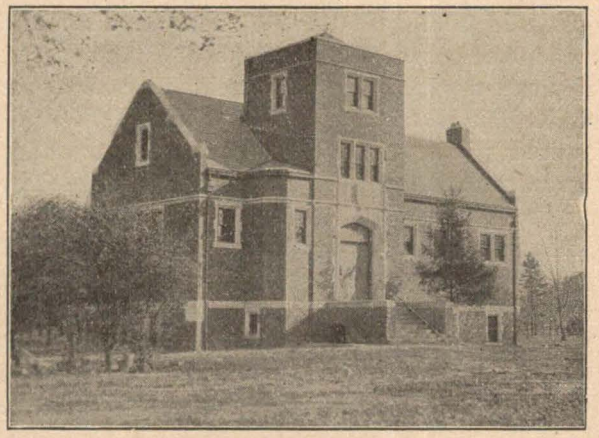
O Holy Ghost, descend, we pray,
Thy sanctifying power display,
Thy church console, our hearts unite,
And guide us to the realms of light. Amen."

CHAPTER VII.

EDUCATIONAL EXTENSION.

Capital University Since 1876.

In June of '76 the buildings erected on East Main St., now in the beautiful suburb of Bexley, were dedicated as Capital University and for the purpose of continuing the educational work carried on at the Goodale park location.



RUDOLPH MEMORIAL LIBRARY, CAPITAL UNIVERSITY.

While the new buildings had been erected in a corn field far from all city conveniences yet the site was well chosen and offered exceptional advantages in landscape gardening. Dr. Theo. Mees, then Principal of the Preparatory department, saw the possibilities of a beautiful campus in the open field and with the aid of the students laid out the grounds, planted the trees and shrubbery, in short, laid

the foundation of our present well arranged campus. In later years no little credit is due Prof. Leonard, deceased, for the trim condition of our present park. In 1887 the Alumni Association of the University purchased what is now the entire east side of the campus and donated the same to the institution so that the grounds now cover approximately eighteen acres.

Already in 1872 Rev. C. H. L. Schuette had been called as Professor of Mathematics. In 1880 President Lehmann was called to his eternal rest and Prof. M. Loy was made his successor.

In 1881 both Prof. F. W. Stellhorn and Dr. G. H. Schodde were called. Dr. Stellhorn now the honored Dean of the Seminary has given an unbroken line of service from the day of his entrance to this very hour. His scholarship and untiring industry have helped to give our college and seminary courses much of the strength and prestige they now enjoy.

Dr. Schodde who only last year at the beginning of the first semester was called by death rendered good service to the institution, especially along philological lines both in the classics and in biblical interpretation. He was widely known in educational and ecclesiastical circles.

In 1883 Prof. Geo. K. Leonard began his work at our school. He too rendered noble service in his department. Both during his life time and now in his death his name is held in grateful remembrance by the hundreds of "boys" who passed under his tuition.

About 1885 Rev. A. Pflueger of Thornville, O., was called to the office of House-father as well as to a Professorship in the college. In 1888 Prof. Mees accepted the Directorship of Woodville Seminary and Rev. K. Hemminghaus was chosen to succeed him.

During the years 1880-90 the number of students

gradually increased until finally the Dormitory could no longer house them all. The Dormitory was arranged for 96 students and now there were 135. Something had to be done and without delay. Some advocated moving the Preparatory Department to Woodville and thus making more room in Columbus. The majority, however, were in favor of erecting a third building to meet the need. After a lengthy dscussion Synod decided, 1890, to erect the much-needed building. This structure was to serve as recitation hall, library, chapel, etc. At once efforts were made to collect funds by subscription and with such splendid success that already before Synod adjourned two-thirds of the necessary amount had been subscribed. The building was at once begun and in a short time our present recitation hall graced our campus.

A Decade of Dearth (1890-1900).

During the years 1891-1900 there was a gradual decrease again in the number of students, especially in the College and Preparatory Departments. The number of students in the Seminary remained about the same throughout. In 1891 the entire student body numbered 152. Then there was a gradual falling off until in 1899, when the number enrolled was at its lowest, there being only 88 in all departments.

There were various reasons for this slump. It was again a period of "hard times" in our country, followed by the Spanish-American War. Then, too, somehow or other it was rumored that there was a superfluity of preachers and it would therefore be folly for any young man to study for the ministry.

A change in the beneficiary system and the temporary abolishment of it also aided in the decrease.

During these years there were also several improvements made. A hot water heating system was installed in the Dormitory, thus putting an end to the dirt and danger of fire resulting from the presence of coal stoves in every room. In the year 1894 it was resolved to combine the housefathership and the pastorate of Christ Church. Prof. A. Pflueger resigned as housefather and Dr. L. H. Schuh assumed the newly created office. In the same year Dr. C. H. L. Schuette was chosen President of Joint Synod. This task demanded all his time and so he was compelled to sever his connections with our school as professor. Dr. F. W. Stellhorn succeeded him to the presidency of the institution. E. L. Brown was called to the chair of Mathematics. And to Dr. Geo. H. Schodde were assigned the subjects that Dr. Schuette had been teaching in the Seminary. Prof. Brown, however, on account of ill-health, was compelled after only a short time to discontinue his work and Prof. S. A. Singer was chosen as his successor. In 1896 Synod, at the instigation of the Alumni, decided to enlarge the scientific course and to begin the study of Greek in Second Preparatory. This change brought Capital University into conformity with other American colleges.

In 1896 Prof. E. Schmid departed this life after having served the institution for thirty-six years. We surmise that the mother wit and humor of this "grand old man" kept the spirits buoyant around "Cap" when depressing and discouraging problems were staring the authorities in the face. We boys also learned something of the psychology of good humor under "Bossy" (Basileus) although he was not scheduled to teach this particular branch. We hold his name in cheerful remembrance.

In 1898 a fourth Professor of Theology was called in the person of Rev. Edward Pfeiffer of Fremont, O., how-

ever, as is usual, Prof. Pfeiffer was also required to teach some college branches.

In 1902 Dr. Loy who had served so long and so well, was made Professor Emeritus because of his failing health.

In 1903, Rev. J. C. Schacht, in connection with the pastorate of Christ Church taught some of the religious branches and Latin until his death in 1906. He was succeeded by Rev. J. Sheatsley who, in the same capacity, taught some of the religious branches for a time.

A Period of Progressive Development.

"The year 1906 also witnessed the diamond jubilee celebration of our Seminary. This should have been held in 1905 but since Joint Synod was to meet in Columbus the following year it was postponed and held in connection with this meeting. The interests in the celebration were not only to recall past successes but to awaken greater interest in our Seminary with a special effort to raise money for a better and bigger Seminary library. That this attempt has not remained fruitless we see from the fact that since then a goodly number of volumes has been placed in our library and that we have the new Rudolf Memorial Library erected in the grove just east of the baseball diamond.

Many changes have taken place in the personnel of our Faculty during the last fifteen years. In the fall of 1906 Synod resolved to reopen the Woodville Normal and called Prof. Hemminghaus to assume the Directorship. Rev. R. V. Schmitt was called to succeed him. In the year 1908 Rev. Tressel, our instructor in oratory, died, and the services of Prof. F. S. Fox, President of the Capitol School of Oratory of this city, were secured. Prof. A. Pflueger, Professor of English and Literature, resigned in the spring of 1909, and Dr. C. Ackermann, at that time



PRESIDENT OTTO MEES, CAPITAL UNIVERSITY.

President of the Pacific Seminary, Olympia, Wash., was called to take his place. During the winter of 1911 it became evident that Dr. Stellhorn, on account of ill-health, would have to be relieved of some of his work. In view of this fact the Board decided to relieve him of all his classes in the College and to limit his work to three classes a day in the Seminary. Rev. P. Mackensen of Wheeling, W. Va., was called to the chair of German and History. He took up his work immediately after Easter of the same year. In June of the same year, Rev. R. C. H. Lenski, of Anna, Ohio, was called as Professor of Dogmatics and Homiletics, and as Professor of Languages in the Academy. The following year Dr. Schuh resigned the Presidency of Capital University and accepted a call from the congregation at Grove City, Ohio. In appreciation of his services as head of our institution, a fitting farewell was tendered him on commencement day and a beautiful silver loving cup presented to him by the student body. An extended discussion as to the advisability of separating the offices of the Presidency and Housefathership, with the view of thus giving the occupant of the former more ample opportunity to canvass Synod for new students, caused these two offices to be vacant for some time.

Finally in the fall of 1912, Rev. O. Mees, of Coraopolis, Pa., was called to assume this twofold office. President Mees, however did not take up his work until after Christmas; in the meantime, Prof. Lenski served as acting President and Prof. Schmitt as housefather. In June, 1912, Prof. Mackensen secured a leave of absence from the Board in order that he might still further prepare himself at the University of Michigan. Rev. C. B. Gohdes, of Anna, Ohio, was called to supply Prof. Mackensen's chair until his return. Prof. Mackensen returned but a new chair has been granted our institution and this one

is held by Prof. Gohdes, permanently chosen at a recent meeting of the Board to fill this position. The spring of 1913 found Prof. Leonard, the revered Principal of the Preparatory Department, Professor of Natural and Political Sciences, and at the same time the excellent landscape gardener of our beautiful campus, failing in health. He was given a leave of absence for one year to recuperate, and Mr. F. Coble, a graduate of O. S. U., was chosen to take his classes. The following year, however, found Prof. Leonard's health very little improved and as a result, Prof. K. Busch, of Lenoir College, Hickory, S. C., was called as Professor of Natural and Political Science. The Board made Prof. Leonard, Professor Emeritus.

During this time, old buildings were repaired and enlarged and new ones added.

In 1906 the Gymnasium-Auditorium was erected. In 1910 the Dormitory was stuccoed. In 1911 the Leonard Science Hall was completed. In 1914 the beautiful Rudolph Memorial Library was erected, also a heating plant in the year following. A Divinity Hall is in prospect as well as the interior remodeling of the Dormitory.

The recent additions to the faculty are Profs. Wildermuth, Garber, Schacht, also Rev. C. V. Sheatsley as college pastor and instructor in religious branches. Prof. Gast has just been installed as successor to Dr. Schodde.

Mlle. DeNagy instructs in French and Spanish. Dr. Lundquist has charge of the new Department of Music. The Academy has just been made co-educational and a limited number of young ladies may be admitted to the college classes, — and thus the work goes on.

A unit of the Students' Army Training Corps has been located here by the Government, of course with the consent of the authorities of the school. Work was begun

by the unit October 1, with Lieut. Charles Blacklock as commanding officer, and Lieut. Paul Schacht as personnel adjutant.

Mr. W. O. Doescher holder of Capital's first fellowship is instructor of the classes formerly taught by Prof. Schacht, now in the army service.

Indeed in these days the things that are Caesar's are in very close proximity to the things that are God's and our service to both has been intensified to a high degree. Since a situation and not a theory confronts us we are striving to do our best hoping the while that the war will soon be over and we can give more time and attention to the peaceful conquests as carried on by the Christian Church.

Capital has a high mission to fulfill and under the fostering care of the Church and the able leadership which she enjoys old Alma Mater will attain her purpose. In 1917-18 there was a total enrollment in all departments of 248. This was the highest attendance ever reached at C. U.

Prof. W. F. Lehmann.

At this point we pause to take a brief retrospect of one whose life and work will forever be intertwined with the history of the Joint Synod. His name is familiar to all of us — W. F. Lehmann.

Some men are most appreciated during their lifetime, others at their obsequies, while others grow in estimation and appreciation after their work is done and their bodies have mouldered to dust. It seems to us that Prof. Lehmann belongs to this latter class. In his lifetime he was so busy, so plain and modest, so child-like in faith and trust in God that those about him were not especially impressed by the greatness of his character. He was unassuming in his

manner though jovial in the company of friends, not profoundly learned but practical in his wisdom, of simple faith yet staunch and firm; of untiring industry yet always at leisure to those whom he might counsel or befriend; a man much needed and much used but not regarded as great, especially not as the world counts greatness.

He has not left us a great legacy of printed pages nor a treasure of brilliant sermons and addresses. He could not find time amid the many cares and official duties constantly demanding his time and attention. But Lehmann's influence still lives in the Synod which he so faithfully served and his memory is deeply enshrined in the hearts of those who come under his influence.

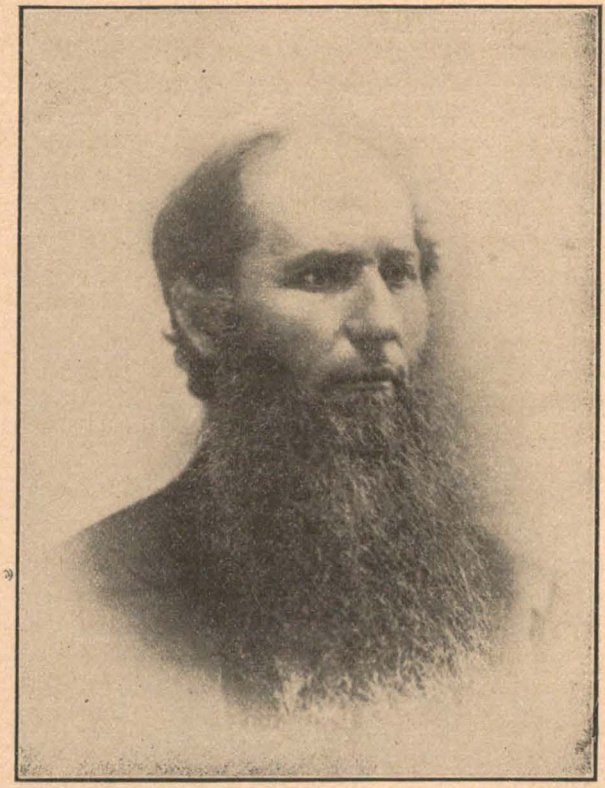
Here is a tribute from one of his pupils, himself a man not much given to fulsome praise but who has a fine word of appreciation for his old teacher:

"He was a man gifted with the most enviable natural endowments I have had the pleasure or honor ever to meet. So well read was he in almost every branch of learning, that his students loved to speak of him as the Walking Encyclopedia. And withal of such a fine and winning character was he that he endeared to himself the hearts of all his students. Accessible to all at all times, he would make the case of every one his own: gently correcting the wrongdoer, helping the needy, comforting the distressed, encouraging the disheartened, enlightening the perplexed. If in the course of any hearing, a difference of opinion would arise between his visitor and himself, he would patiently reason with him and use his best endeavors always with a smile upon his lips, to win him over to his own way of thinking. Only when self-conceit and obduracy became plainly evident, would he ask to be excused from further talk. Not only was he found to be of this

admirable disposition when called on in his office or at his home; no, even in class did we find him the same patient master. How well do I remember an instance when, in years later on, I questioned a certain statement he had made as to its truth; and how, ere we were aware of it, we were in debate. I heated, he cool, calm, pleasant, but persistent. I continued to gainsay till at last I saw the tears in his eyes, when I subsided. Did he resent the affront? Not a trace of it. He was as pleasant and kind to me as ever before. Yes indeed he was an instructor of youth 'after the heart of God'; and not a student but felt it nor could help giving him honor. How many of us he impressed for good in life, eternity alone can reveal. Though dead he thus continues to live in the hearts of his boys, and by their labors as men, to shed blessings on the lives of others." — *C. H. L. Schuette.*

The following tribute is from the pen of a colleague and co-laborer, Dr. M. Loy: "Rarely has there a man been found who was more heartily devoted to the work which God had given him to do. He sought no other place than that which had been assigned to him. There was his field of labor, and beyond that his ambition was never known to reach. Discouragements were not wanting. The institutions with which he was connected passed through severe trials. Sometimes there were but few to entertain hopes of their ultimate success and prosperity, and sometimes they were unable to give the laborer the hire of which he was worthy. But his devotion to duty never failed him. In the darkest as well as in the brightest days he was at his post, doing the work which was required at his hands and leaving the result to the dear Lord in whose service he labored. Nothing could tempt him to abandon or become indifferent to the work which

he knew to be the Lord's. To this he adhered with a devotion which God richly blessed, and for which, while we give God all the glory, we cannot but remember him."



REV. PROF. W. F. LEHMANN.

Prof. W. F. Lehmann was born Oct. 16, 1820, in the kingdom of Wuerttemberg, Germany. At the age of four years he came with his parents to the United States. The

family settled in Philadelphia where William F. received a Christian training in St. Michael's Lutheran Church. In 1835 young Lehmann came to Columbus in a stage coach over the old National Pike. He entered our Seminary under the tutelage of Prof. W. Schmidt. In spite of poverty and the primitive conditions then existing, the young student made commendable progress and was licensed to preach in 1839. He returned to Philadelphia and was sent for a short time to the Seminary at Gettysburg, however the too liberal atmosphere there did not agree with Lehmann and he returned to Philadelphia and finished his studies under Dr. C. R. Demme.

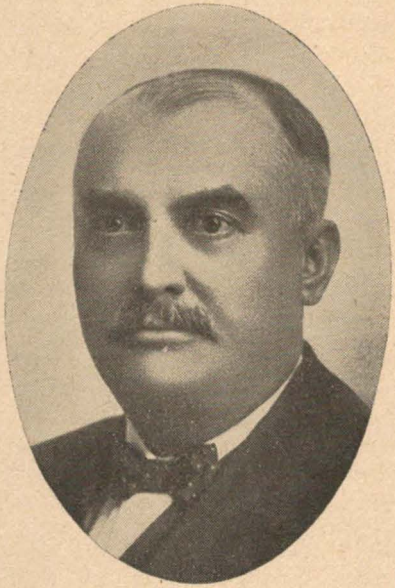
For seven months he collected contributions for the Columbus Seminary. He then accepted a call to the pastorate at New Holland, Pa., but not being able to exist on the meager support he came to Ohio again and became pastor of eight congregations in Fairfield County.

In 1842 he took charge of the pastorate in Somerset, O. There he also assisted Rev. C. Spielmann in publishing the *Lutheran Standard*. In 1847 he entered upon the duties of a Theological professorship at the Seminary at Columbus. For 34 years he taught in both Seminary and College. While engaged in this work he also founded Trinity Church which he served for nearly 30 years. In 1859 he was made chief editor of the *Kirchenzeitung*. When Capital University was removed to its present site he was also instrumental in founding Christ Church near the institution.

For many years he was President of Capital University, also President of the Joint Synod and the Western District and of the Synodical Conference. Constantly he served on various boards and important committees. And at last after he had apparently earned a rest in the evening of life a malignant cancer brought great suffering upon

him. But he kept the faith; he died the death of a hero of the Cross at the age of 60 years, 1 month and 14 days.

We as a Synod would gratefully inscribe upon our first Century Memorial also the name *Lehmann* with the added word, *Vivit.*



MR. F. J. HEER,
General Treasurer for 30 Years.

The Lima College Movement.

Though Lima College has ceased to exist nevertheless the movement looking towards its establishment and to some extent its continuance are matters of synodical history and give evidence of certain aroused purposes in Synod, it is therefore in place here to briefly consider the project.

In 1883 Rev. A. Pflueger addressed a letter to the English District in which he urged the importance of establishing a school especially for our daughters. The District placed the matter in the hands of a committee consisting of the Revs. A. Pflueger and G. T. Cooperrider and Prof. J. H. Spielman. This committee reported to the English District the next year as follows:

COLUMBUS, O., June 23, 1884.

Your committee appointed last year to report at this meeting in respect to the founding of a Female Seminary, respectfully submits the following:

Inasmuch as schools exclusively for the training of young ladies in the higher branches of learning, the fine arts, etc., are very discouraging enterprises, *financially;* so much so, indeed, that the admission of *both* sexes into Normal Schools, Colleges, and even Universities, is now approved by some very conservative educators, notwithstanding their otherwise serious objection to *mixed* schools, — we deem it best to propose to your honorable body:

1. *Resolved,* That we favor the founding of a Normal School for *both* sexes, and that the medium of instruction in such school shall be the English language.

2. *Resolved,* That we refer the matter to Joint Synod for action at its next meeting.

Respectfully your committee,

A. PFLUEGER,
G. T. COOPERRIDER.

This report was adopted.

In October of the same year the matter naturally came before Joint Synod. After considerable discussion it was "*Resolved,* That we favor the founding of a Normal School for both sexes, and that the medium of instruction be the English language." That more specific action might be had the whole matter was referred back to the English District.

President Pflueger in his report to the English District in 1885 discusses the whole matter extensively. The discussion is so timely among us even today that we must quote several paragraphs from his address:

1. In the first place, it is certain that we are in duty bound to see to it that means are furnished by which the daughters of our Church will be enabled to obtain a more thorough education than is afforded by the parochial or the public school. We have made certain provisions for our sons, even for those who do not intend to prepare themselves for the ministry; and is it not fair, yea, is it not our duty, to make similar provision for the education of our daughters? Are our sons dearer to us than our daughters? Surely not. How then can we excuse ourselves, if we do not make earnest efforts to secure a better education for our young ladies than we can at present furnish them? It will not do for us to try to evade the force of this question by saying that we can send our daughters to the high schools established by the State, or to various Normal Schools already existing in our country. It requires no argument from me to show that the education and the atmosphere and the tendencies of those schools are by no means of a Lutheran character, and that they cannot meet the wants of our Church, seeing that they are largely under the influence of sectarianism and rationalism, if not of downright infidelity. But even if those schools were not so objectionable in themselves, we still should not feel satisfied until we have established schools of our own for the education of our youth. It certainly is not worthy of us as a part of the great Church of the Reformation, the Church of Theologians and of world-renowned Universities to depend upon the State or the sects for our schools, academies and colleges. We owe it to our ancestors, to ourselves, and to our children, to establish schools for our daughters as well as for our sons; and the sooner we recognize our duty in this respect, the better will it be for all concerned.

2. In the second place, we ought to found a Normal School, in order that we may retain our youth in our Church. Our young men and young women are now, to a large extent, attending the Normal Schools, which the sects or private corporations have established; and it does not require the eye of a prophet to see what the result will probably be. Our young people will in this

way imbibe the sectarian spirit, and spread the same when they return to their friends at home. By the glamour surrounding them in view of their attendance at such a Normal School, they are all the more able to lead others astray. If, then, we do not want the minds of our youth to be poisoned with the false notions of sectarianism, rationalism, or infidelity, we should make provision for



PROF. K. HEMMINGHAUS,
Director, Woodville Normal.

furnishing them facilities to obtain an education for any business or professional calling in which they may desire to engage. We shall make such provision by founding a Normal School of our own, whose management shall be under the control of our Church.

At the meeting of Joint Synod at Saginaw, Mich., in 1886 the brethren interested in the project got together

and took some preliminary steps to launch the Normal School. But matters lagged and not until 1890 was the Lima Lutheran Educational Association formed and in 1893 a college building was erected in Lima, O., and the school opened. Rev. C. Ackerman was elected President.

Though the new school had its ups and downs incident to new projects the work gathered momentum until it had several hundred students enrolled. In 1897 Rev. S. P. Long became President and succeeded in collecting enough money to place the institution safely on its feet, but the regular income was not sufficient to keep it there. Rev. Long resigned in 1902 and Rev. Eckhart succeeded him.

Joint Synod was asked to accept the institution as her own but in 1904 when the offer of the Lima Association came before Synod she could not see her way clear to accept the school as a synodical institution.

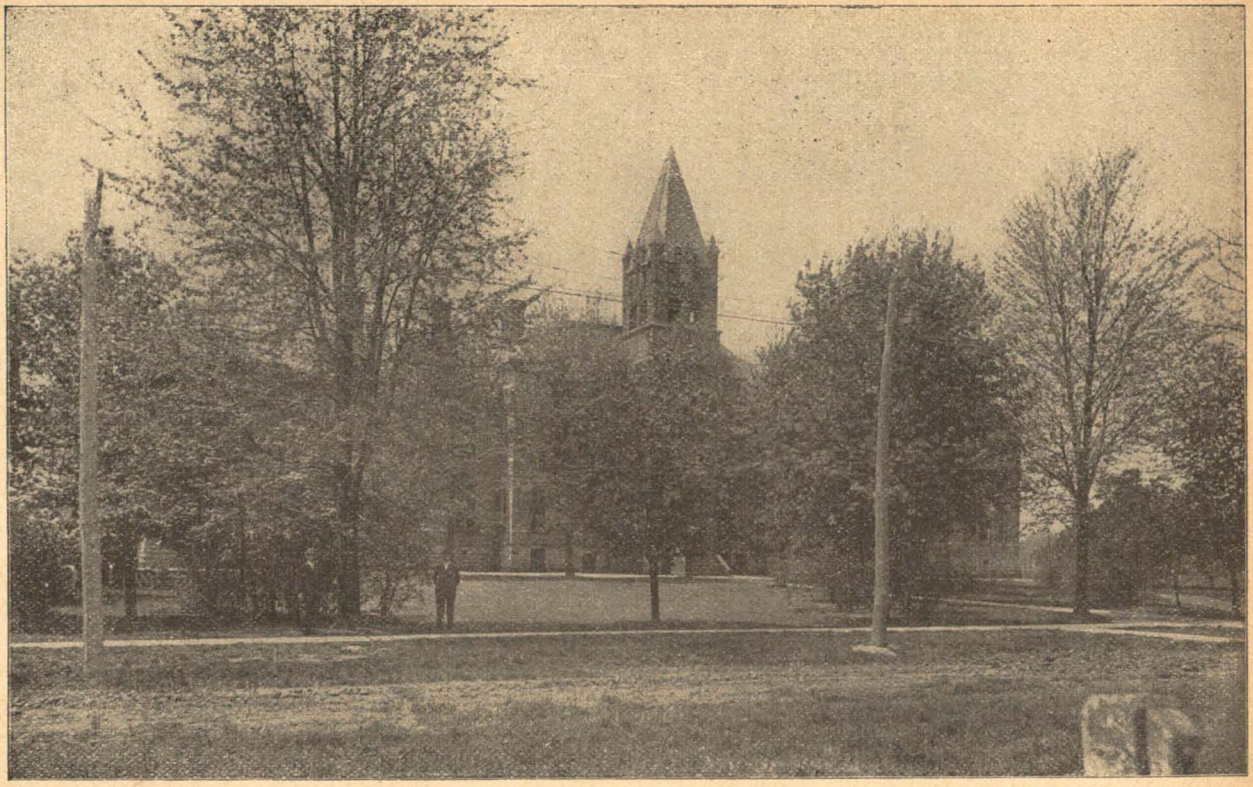
In 1905 the building and grounds were disposed of to private parties and the school soon ceased to exist as a college. Today it is in the hands of the Board of Education of Lima and is used for local common school purposes.

This was not a happy ending of a rosy prospect but the purpose which animated the fathers in founding Lima College has not died. In all but one of our educational institutions we at the present time are either educating our daughters by the side of our sons or we are making provision to do so. We have perhaps lost some valuable time but we are riper in experience. We enter our second century as a Synod practically committed to co-education with modifications.

Woodville Normal.

"About 1880 the venerable Pastor G. Cronenwett and his energetic school teacher Mr. J. L. Fehr, together with a few of the neighboring pastors, determined to instruct a few young men and prepare them as well as circumstances would admit, for the acceptance of calls from such congregations in our Synod as desired Christian schools and were looking about for properly educated Christian teachers. The beginning was made in a modest way. A devoted friend of the cause in Pastor Cronenwett's congregation at Woodville, O., furnished a frame building as a home for the students, and the brethren mentioned gave the instruction without pecuniary remuneration and God prospered the work of faith and labor of love."

It was soon found that the demand for such teachers was much greater than the supply. It therefore became imperative to enlarge the work which the founders could not do in addition to the work already being done by them. The newly established Seminary was therefore offered to Joint Synod and cordially accepted. This was in 1882. The teaching force was augmented. Pastor Huebner was called as Director. The number of students kept increasing until the frame building became inadequate for the purpose. In 1884 Synod resolved to erect a commodious brick building in which to house the Seminary. The structure erected presented a fine appearance and adequately met the needs of the work. Rev. Huebner continued as director until 1887 when he was succeeded by Dr. Steinmann who had assisted in the work of teaching for some time previous. He continued as Director for about one year when Dr. Theo. Mees of Columbus was called, Dr. Steinmann however continuing to teach as before. At this time there were



Woodville Normal.

about forty students in the institution preparing to teach in the parish schools.

In March, 1892, the Seminary building was destroyed by fire but within two days after, the students were housed in neighboring buildings and the work of the school went on as before. As soon as the insurance on the building was adjusted rebuilding was begun and within a year after the fire the new quarters were ready for occupancy.

Teacher C. F. Theiss followed Dr. Steinmann on the teaching force. Later Profs. Phil. Gauff and K. Vogel, both pupils of Dr. Mees, rendered excellent service as teachers in the Normal. In 1903 Director Mees was called to a theological professorship at Capital University. This call was accepted. For fifteen years Dr. Mees had given his best services to the school. It had grown up about him as it were and his departure was keenly felt. Rev. E. Gerfen was called to succeed Dr. Mees. He accepted the position but remained but about one year. It seemed at this time that interest in Woodville was lagging. The institution was closed for about two years. It soon became evident however that the supply of teachers for our parish schools must be kept up. After Synod resolved to open the school again, Prof. K. Hemminghaus was finally prevailed upon to accept the Directorship. This was in 1906. The status of the school was changed somewhat. It was made a teacher's Normal, co-education was introduced and in every way it was made a thoroughly modern school.

The present number of students is 67. Associated with Prof. Hemminghaus on the faculty are the Profs. K. Vogel, C. C. Robinson, F. A. Assenheimer, A. G. Allwardt and Fred Mayer.

Much credit is due the faculty, especially Director Hemminghaus, for their earnest efforts to promote the best interests of Woodville Normal.

Luther Seminary, St. Paul, Minn.

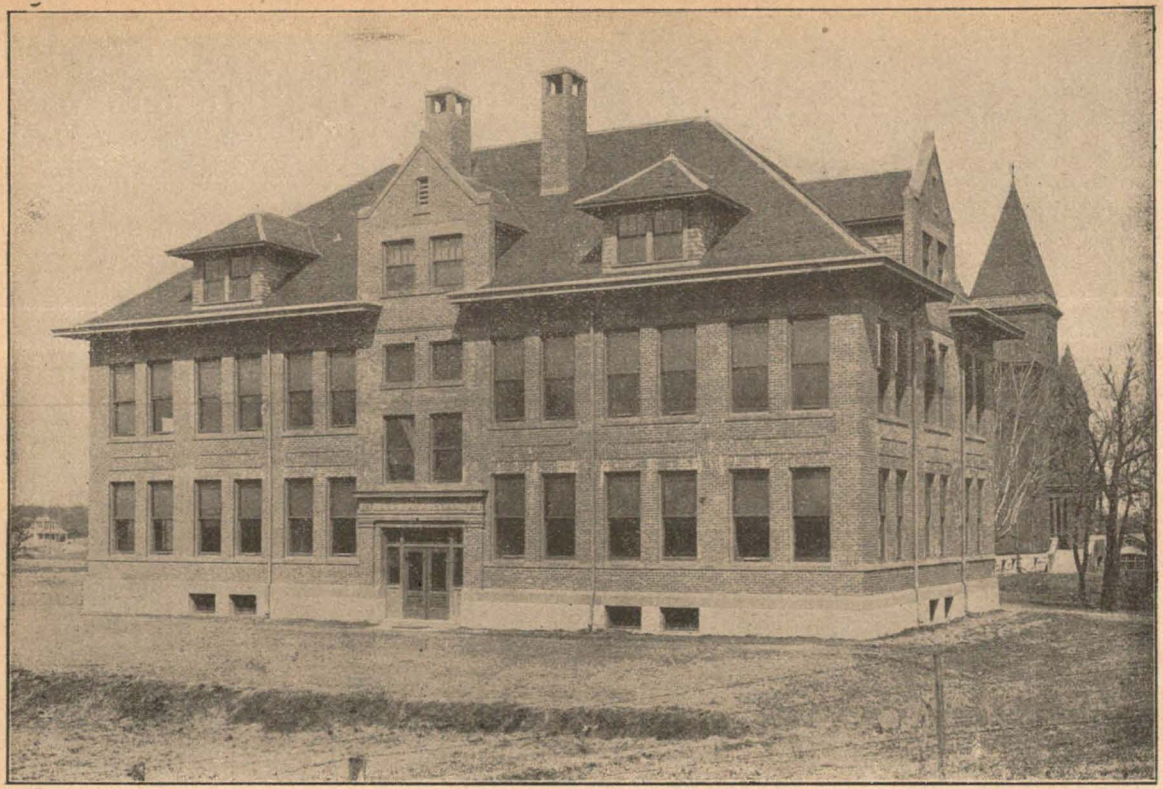
The Centennial of the Joint Synod brings with it also the twenty-fifth anniversary of the removal of our Luther Seminary to St. Paul, Minn. Previous to that time the Seminary had been doing its work at Afton, Minn.

Already in 1882 the "Practical Theological Seminary," which formed the nucleus of the more pretentious institution at St. Paul, was conducted as a separate department of our Seminary at Columbus, with Professor E. A. Boehme as instructor.

But the Northwest was growing by leaps and bounds. Especially since the withdrawal of the Joint Synod from the Synodical Conference did the interests of our Synod call loudly for a school in that growing territory. Accordingly a vacant academy at Afton, Minn., was purchased for $2,000.00 and in January of 1885 Professors H. Ernst and Weiss began instruction in "Babelsburg" with six students who had come from Columbus and a few others who had joined them. Dr. H. A. Allwardt installed the new instructors. Nearly all of the theological branches were assigned Dr. Ernst; since 1906 Prof. H. K. G. Doermann has taken part of the work, while Dr. Ernst in this centennial year continues to discharge the duties of his office with unusual vigor of body and mind.

Prof. Weiss resigned after serving but a few months and Rev. Duborg was appointed provisional instructor until 1886 when Prof. W. Schmidt entered upon his duties as teacher, housefather and treasurer. With remarkable buoyancy has Prof. Schmidt carried the many duties of his offices.

As already stated the institution was moved to St. Paul in 1893. There five acres of land had been secured near the beautiful lake Phalen. A suitable building hav-



LUTHER SEMINARY, ST. PAUL, MINN.

ing been erected the dedication followed in September, 1893. To the original tract of five acres Synod later added ten by purchase for the sum of $10,000.00 and in 1911 a splendid lecture hall and auditorium was erected on this tract at a cost of approximately $30,000.00.

After Prof. D. Ahl again entered the ministry the Revs. W. Witte and W. Fiebke, respectively, succeeded him. But both of these faithful men came to the end of their life's journey while carrying forward this work. Prof. K. Busch who had been called to the newly-founded chair of mathematics and the sciences did not long remain. He followed a call to the East. Prof. W. Wuebben was called to fill his place but resigned in 1918. Since 1908 Prof. G. Kroening has taught the classic and modern languages. In 1914 Prof. G. C. Gast took up his work as teacher of German and Latin and in 1917 was elected to the Presidency of the Institution. However in 1918 Prof. Gast followed a call to a theological professorship at Capital University. Prof. J. Cornils teaches languages and gives religious instruction. Prof. A. Moench teaches music and voice, and Rev. P. Rick is physical director.

The Luther Seminary has become the practical missionary of the Northwest. When the institution was founded Synod had scarcely a half dozen congregations in Minnesota. Today the Minnesota District alone has about one hundred pastors, the Canada District, which is an extension northward into Canada, has about sixty which number has almost exclusively passed through the Seminary at St. Paul. During some years this Seminary has sent more men than Columbus into the active ministry.

May Luther Seminary continue in her great work of educating and inspiring the working forces of our Synod in the Northwest.

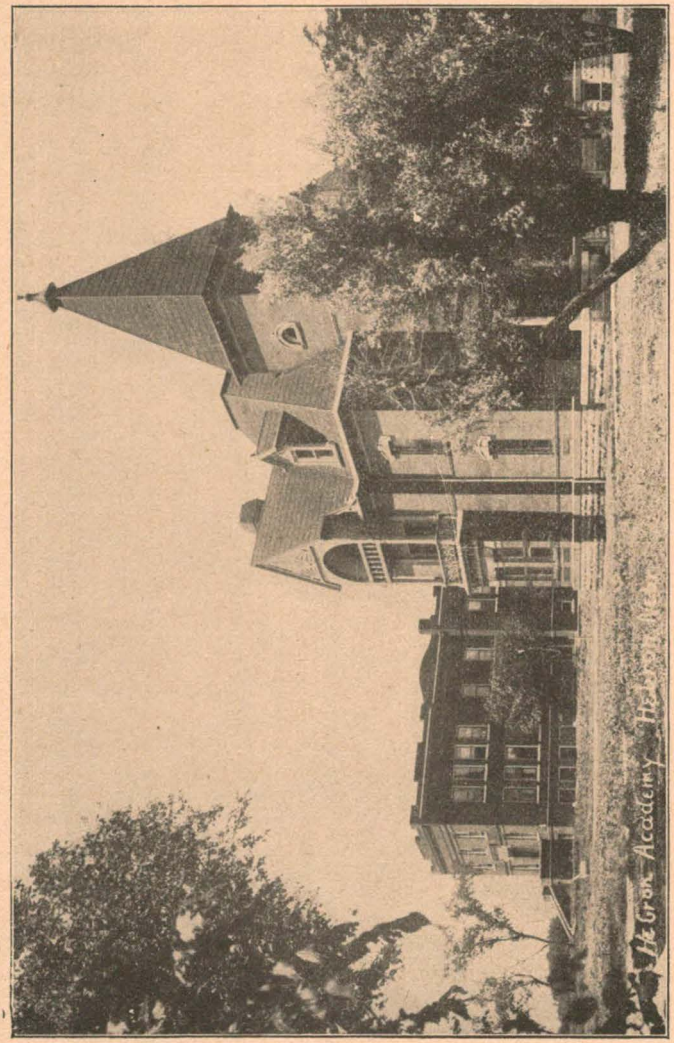
Hebron Academy.

"This Academy was founded after Joint Synod had accepted the offer of the Kansas-Nebraska District to transfer to Synod 7½ acres of land and a building free from debt if that body would establish an academy at Hebron, Nebraska. Synod accepted this offer in 1910 at the meeting held in Richmond, Ind. Not long afterwards the Kansas-Nebraska District bought the offered property, remodeled the building, equipped it with modern improvements, and handed it all over to Synod free of debt, although the cost was nearly $11,000.

The purpose of the school is, primarily, to give young men who have the ministry in view a thorough preparatory training, and also to offer our boys and girls residing within reach of the school, an opportunity to acquire an education under Christian influence that will make them valuable to both our church and country. Hebron Academy hopes to become, with the help of God, a perfect unit in the Christian educational system of the Joint Synod."

This institution has prospered from the beginning under the able directorship of Prof. Paul Buehring. It is efficiently meeting its purpose in the growing Kansas and Nebraska District. In 1913 "Theodora Hall" was erected at a cost of about $15,000.00. The "Egg Plan" promoted by Mr. Theodore Buehring collected the funds for this enterprise.

The report of the Board for 1917-'18 shows an attendance of 76 students. Profs. Paysen and William Young are rendering good service on the teaching force. May Hebron continue to prosper.



HEBRON ACADEMY, HEBRON, NEB.

Pacific Seminary, Olympia, Wash.

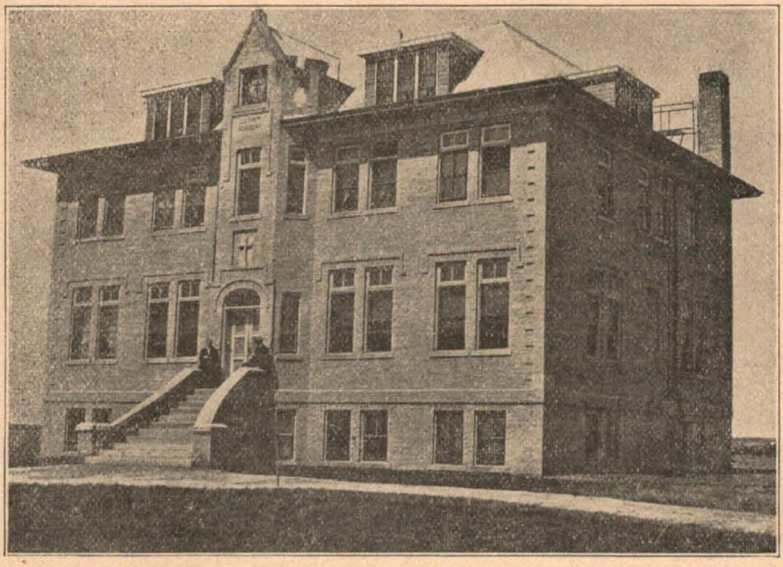
The same reasons which seemed to urge the establishment of a school at Hickory, Melville or Hebron seemed also to call for a similar institution in the Far West of the United States. In 1906 the Washington District petitioned Joint Synod for permission to found the school, asking only for $2,000 annually, and promised to secure grounds and buildings and turn the same over to Synod free of debt. It seems this petition was granted. A property in Olympia, Wash., was secured for $5,000 but valued at about $15,000, for Synod's use. Dr. Carl Ackerman and Rev. Wm. Hohberger were called as professors and the first school year 1907 was a successful one according to the report of the Board. The total enrollment was 67, three of these being in the Theological department. In 1910 however it seemed that the theological work at Olympia was not patronized as it should be; there were also some difficulties at the school. Synod resolved to continue the Department one more year and thereafter the school to be continued only as an academy. This was done and Pacific Seminary became Pacific Academy.

In 1909 Dr. Ackerman resigned because of failing health. He was succeeded temporarily by Rev. Luther Feeger and permanently by Rev. Armin P. Meyer who because of ill health did not remain long.

In January of 1914 Rev. A. O. Swinehart was called as President of the school. By this time the Board was of the conviction that Olympia was not the best place for the institution and asked Joint Synod to be permitted to sell the property and accept the overtures of the Spokane College Board of the United Norwegian Lutheran Church. This privilege was granted.

In 1918 the Board reporte to Joint Synod that

Spokane College found it necessary to eliminate the College Department with the close of the school year 1917. Prof. Swinehart resigned and for the time being the work is practically given up. Some of the students were sent to eastern institutions and a few continued in the Spokane Academy. It is to be hoped that our far western field will ere long find sufficient patronage for a good live academy.



LUTHER ACADEMY, MELVILLE, SASK.

Luther Academy, Melville, Sask.

Away up in western Canada we have planted a recruiting station for the Christian ministry. Experience has taught us that those who serve best in our outlying districts are usually those who have been reared in those districts.

On the 30th of May, 1913, the sod for this insti-

tution was broken. The corner-stone was laid on July 6 of the same year. Rev. H. Schmidt was called to the Presidency of the Academy September 30. The dedication of the building followed November 16. The doors were opened to the students Jan. 5, 1914. And thus the work was launched at this strategic point in Canada. The building cost about $24,000.00 which was nearly covered by subscriptions at the time of dedication.

The building was soon overcrowded and a petition for additional room was made before Joint Synod. But the inroads of the War soon began to be felt and the matter of erecting more buildings is for the time being held in abeyance.

The Board reports 42 studens in attendance, 1917-'18, twenty of whom are preparing for the ministry. On account of the United States immigration laws at this time none will be able to enter Luther Seminary at St. Paul. After the war these hindrances will no doubt fall away and the work will go on unimpeded. Teacher Allwardt who has been giving good service as a teacher at the school has been called into the military service so that in this year of 1918 the teaching force needs assistance.

The Seminary at Hickory, N. C.

This sketch of our institutions would not be complete without at least a reference to the Practical Seminary at Hickory, N. C., which no longer exists but nevertheless deserves honorable mention for what it has done.

It began its work Oct. 17, 1887, when Rev. E. G. Tressel began teaching in a private residence near Hickory. Rev. Tressel however was not the called professor nor was the country residence the proposed place of beginning, but because of the zeal of the brethren and the urgency of undertaking the work, this attempt was made. The start

was very similar to that of our very first attempts at education for the Gospel ministry.

Tressel was soon succeeded by L. M. Hunt. In 1889 Rev. H. K. G. Doermann accepted a second call and the work developed rapidly. A Pro-Seminary was added to furnish the necessary academic training for those not far enough advanced to take the Seminary course. Rev. J. F. A. Lautenschlager, Pres. of Concordia District, says in his report for 1890: "Our Seminary at Hickory, N. C., together with the Academic department connected with it, are commanding our admiration and joy, deliberate consideration, and united support and encouragement, because of their prosperity and achievements."

There were many changes in the personnel of the teaching force in the Pro-Seminary and in 1898 Prof. Doermann resigned and Synod resolved to close the school but hold the property. In 1900 Synod again opened the school as a feeder for Capital University.

Rev. L. M. Hunt was called to the head of the School. He was followed by Rev. Walter Spielman.

In 1912 Joint Synod closed the school and authorized the sale of the property when it could be disposed of advantageously. It seemed the patronage in that part of the field did not justify its continuance. When a more promising field should be located Synod would again open a school within the bounds of the Concordia District. This year at Ft. Wayne it was resolved to carry out the resolution of two years ago and open an academy at Petersburg, W. Va.

CHAPTER VIII.

MISSIONS AND MERCY.

Foreign Missions.

If we should consult the archives of the old mission societies of Europe we would find that North America was at one time regarded as an important foreign mission field. We would further find that many and great efforts were put forth to supply this great field with missionaries and missionary equipment.

As to our own Church we would find that especially the Francke Institute at Halle was deeply concerned in supplying the destitute brethren in North America with the Bread of Life. Indeed for many years the Lutheran Church of North America bore the Halle stamp, even our own Synod imbibed some of the Halle spirit of piety and zeal for which we are truly thankful. When Francke placed his hand upon Henry Melchior Muehlenberg and sent him forth to gather the scattered sheep from the mountains and vales of our Colonies, be made the future Lutheran Church of North America a child of his earnest prayers and his deepest solicitude. To Francke, Zinzendorf and others of like piety and concern our wilderness was the most important foreign mission field in the then known world.

These preliminary observations may answer the question so often asked: "Why have we been so long in establishing a foreign mission of our own?" It takes a long time for a foreign mission field to become in turn a home base for further foreign effort. We have been slow and perhaps

unduly timid but we had more than we could do in gathering our home forces. Hardly had we reached the Pacific and the great North West of Canada until we heard the cry throughout Synod: "Let us have our own Foreign Mission Board and prosecute this work more energetically."

Some among us are inclined to be somewhat ashamed



ONE OF OUR SCHOOLS IN PUTTUR, INDIA.

of our foreign mission efforts. Let us briefly scan our records and notice what has actually been done, perhaps we may be inspired to greater efforts in the future.

As will have been noticed in the sketch on our Home Missions the Eastern District already in 1837 formed a society to carry on Home and Foreign Missions. The effort was not a great or strong one but something was accom-

plished as the subsequent contributions for foreign missions show.

We append the Constitution of our first Foreign Mission Society, adopted Oct. 18, 1837. It is not an elaborate document and in justice to the committee having the matter in hand it should be stated that, "prevented by the want of time to draft a full Constitution, and lest the formation of said society be put off another year," they concluded to lay the following sketch before the Synod:

1.

The name of this Union shall be: The Foreign Missionary Society of the Eastern District of the Ev. Lutheran Synod of Ohio.

2.

The object of this Society shall be to preach the Gospel to the heathen and especially to assist those brethren of our household of faith, the German missionaries Rhenius, Schaffter, Mueller and Lechler in Palamcottah, East India.

3.

Its officers shall be one President, one Secretary and one Treasurer. The officers of the District shall be its officers.

4.

The Society shall choose at its yearly meeting (at the time when Synod sits) seven Directors who in connection with the officers shall form the Executive Committee, six of which shall be a quorum.

5.

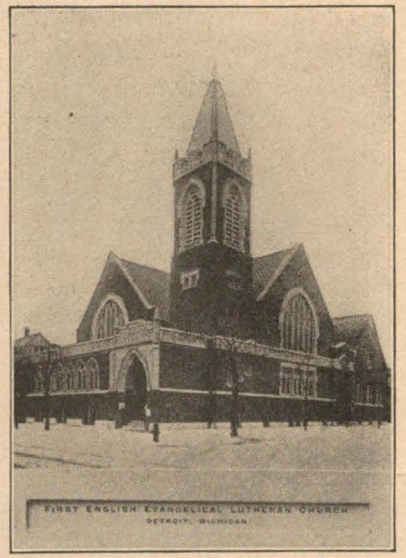
Every person who contributes something can become a member. The amount of the yearly contribution shall be optional.

6.

Whoever pays ten dollars shall be a member for life

This report of the committee was approved with the following addition: That the words "Domestic and" be inserted in the title just before the word Foreign, etc.

In his annual report in 1843 Pres. Schweitzerbarth has this to say on the subject of Foreign Missions: "In 1837 this Synodical District formed itself into a Foreign Mis-



FIRST ENGLISH LUTHERAN CHURCH,
DETROIT, MICH.

sionary Society, but hitherto only small sums have been collected for this great object. In 1841 the Ev. Lutheran Synod of Pennsylvania established a mission among the heathen and the Rev. F. Heyer was taken into its service, who has commenced his labors with success. He writes from Guntur under date of January, 1843, that he is exert-

ing himself to learn the Telugu language, that he has engaged six natives as teachers and three others as assistants with whom he conducts seven schools. The annual expense is about $2,000.00. Of this sum at least $100.00 should be annually contributed by this Syond; and this can be done if every minister collects only five dollars.

To this it may be objected that we need all we can raise for our institutions at home. But in reply to this I would say, such language is not spiritual but carnal. The Lord Jesus Christ says Mark 16, 16: 'Go ye into all the world and preach the Gospel to every creature.' It is high time that the Ev. Lutheran Church in the United States of America begins to render obedience to this command. Why do the institutions of the church at home lie prostrate? The Word of God will give us some light upon this subject: 'He that soweth sparingly shall also reap sparingly.' Cor. 9, 6. These words are fulfilled both at home and abroad. Let us continue, *let us sow in India and we shall reap in America.*"

In support of this earnest appeal from the President, Synod resolved to support the Foreign Mission in Guntur to the extent of $100.00 annually and that every minister belonging to Synod be requested to lift an offering annually for foreign missionary purposes.

Brethren, that action was taken just 75 years ago. During this long intervening time we have been contributing something to foreign mission but not what we could have done had we all had a heart and hand for the great work.

Along in the sixties, especially in the Northern District, the work of the Hermannsburg Mission Society was actively supported. This support in an ever increasing stream has continued to the present. Now, owing to the exigencies of the War, the entire Hermannsburg India

Mission Field has been transferred to us. But this unusual situation also prevails: we have not a single worker from our own Synod in the entire field.

In 1901 Christ Church, Columbus (Bexley), O., commissioned one of her own members, Baba N. Shabaz to labor in his native country, Persia. While this work was not under synodical direction it was nevertheless carried on by the sanction of the proper synodical officials. It was a noble effort on the part of the congregation and would have been carried forward without stint or flagging interest had not the missionary himself been unfaithful to the great trust committed to his care. It was a sad experience, but that the work failed was in no way due to a weakening of support and prayer at the home base.

In 1912 the Joint Synod entered into an agreement with the Hermannsburg Mission Society by which the stations Puttur and Kodur in East India should be legally transferred to our Synod. At the same meeting a Board of Foreign Missions was elected, consisting of Prof. E. Pfeiffer, Prof. K. Hemminghaus, Teacher Geo. L. Conrad, Mr. William Altman and Rev. J. H. Schneider.

These men met on September 7th of the same year and effected an organization by electing Prof. Pfeiffer, President, Rev. J. H. Schneider, Secretary, and Rev. A. W. Werder had already been elected Treasurer, though he was not a member of the Board.

This Board at once entered into negotiations with the Hermannsburg Society for the transfer of the East India stations to our Synod. This was done at a purchase price of $16,733.00. Thus our Synod actually came into possession of property in the foreign field. We had worked and waited a long time. The old Foreign Mission Society of the Eastern District (organized 1837) had long since ceased to exist. Christ Church mission had been betrayed; but

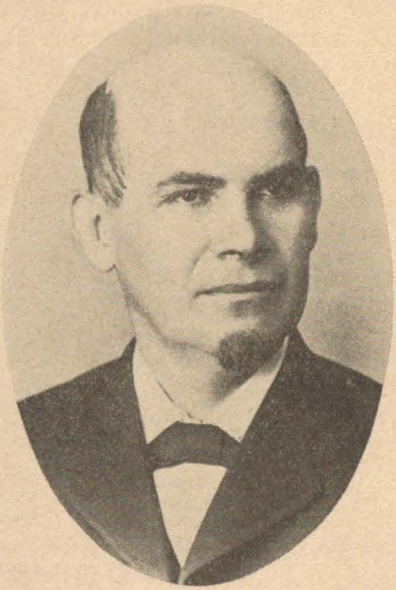
now as a Synod we had actually gained a property foothold in the foreign field.

The next step was to man the station. Hermannsburg kindly consented to help us by giving us the services of several of her missionaries until we could supply the stations from our territory. In the meantime the Board extended a call to Rev. Jesse P. Pflueger of New Orleans to become our own first Foreign Missionary from our own ranks. The call was accepted and pastor Pflueger set about to prepare himself for the work. He was commissioned May 31, 1914, at Columbus, Ohio, and set out together with his wife on the long journey to India by way of Hermannsburg where our missionary was to make further preparation for his work.

But the Great War came and made it impossible to go from Germany to India. Our missionary after a time returned to America, hoping to reach India via America. While he waited the Board called student William F. Schmidt of Capital University to accompany Rev. Pflueger to India and assist in the work there. The call was accepted and this brother was commissioned at Columbus, Dec. 5, 1915. On the seventh day of the same month these brethren together with Mrs. Pflueger and son again set sail for India. But the specter of war followed them. They were not permitted to enter India for, according to the reply of the Governor of Madras, "the presence of the two missionaries in India is considered undesirable at the present juncture." This was final, the powers that be had spoken. With sorrowing hearts our first foreign missionaries turned their faces again towards the west, leaving at their backs a people anxiously awaiting their coming and their services.

To add to the seriousness of the situation the British Government found it advisable to remove all German mis-

sionaries from India. Rev. C. Scriba an Anglo-Indian was the only missionary left to look after the stations of the Hermannsburg Mission and our own. We were asked by the authorities of Hermannsburg to take over her stations and property. This was done through the kind assistance



MR. G. D. SIMEN.

of the missionaries of the General Council and General Synod in India.

Our Foreign Mission treasury from 1914-1916 shows receipts to the amount of $46,645.35 and disbursements amounting to $42,561.96. These are comparatively large sums and indicate to some extent the size and importance of our waiting India mission field: May the doors soon

be opened and may the song of the reapers as they go to the harvest soon fall upon our ears.

We would yet append a part of the report of our Foreign Board to Joint Synod at its convention at Ft. Wayne in August of this year:

Our efforts to supply laborers for our field. The Government in India requires that all missionaries, as well as their wives, must have American-born parents. This restricts the number of available candidates very much. Added to this restriction comes the evident lack of readiness on the part of some who would otherwise meet the requirements. The result is that we still have no men to propose to the India Government for admission to India. At a meeting held with Rev. L. B. Wolf, D. D., some months ago, it was agreed that we ask the Hon. Board of Foreign Missions of the General Synod to try to get some former missionaries who are at present serving congregations in our country to go back to India. This would enable the Hon. Board of the General Synod to "lend" us some more men. In that event there could be several missionaries living in the former Hermannsburg field. As far as we know, two such men have been found and the name of at least one has been sent to the Government at Madras. It remains to be seen what reply the Indian Government will make. While we have not succeeded in finding even a single man in our own Synod who is ready to say: "Send me," we have done all we can to find such an one. It would surely be a great help if any one in Synod could aid the board in finding men who measure up to the requirements and who are ready to go.

Jewish Missions.

For many years our Synod carried on Jewish mission work, especially from Pittsburgh as a center. Sometimes the work seemed to be quite successful, then again it would seem that little or nothing was being done. We learned that Jewish mission work was peculiarly difficult, that only a very few are fitted for the work and that the Jews are still a stiffnecked and rebellious people. Rev. A. R. Kuldell for many years one of our pastors in Pittsburgh gave much

time and attention to this work and our Jewish Mission Board with headquarters in that city spent many hours deliberating on ways and means for carrying on the work. Rev. John Legum labored also for a time under our Board and still continues to carry on a mission among the Jews, though at the present time he is being supported by the General Council.

To say that we were in no degree successful would be discounting the message we took to Israel — for we preached Christ unto them — but there was little apparent success. If we could enlist men who have the necessary qualifications and could keep them steadily at the work we would be encouraged, but as yet we have not found these conditions. Perhaps in our second century a door will be opened and workers will present themselves for this important branch of world evangelization.

Negro Missions.

In 1890 a petition was presented to Synod from the Concordia District asking Synod to commence missionary work among the negroes near Baltimore, Md. Synod authorized the treasurer of Foreign Missions to draw from his treasury for the support of Negro Missions. From that time to this the work has gone on with varying success. Sometimes the work seemed to be very successful and again it would lag.

Not until we entered the "Black Belt" of the South did the work seem to loom hopeful and encouraging. The racial situation in the South as well as the peculiarities of the colored folks make the work peculiarily difficult. But our Board of Negro Missions has a very encouraging report for us in this centennial year. We can best set forth the present status of this work by quoting from this report:

"Your Board of Negro Missions takes pleasure in

reporting that during the last bi-ennium, under God's blessing the greatest expansion and development in the history of our work has occurred. In the fall of 1916, in conformity with the resolution adopted by Joint Synod, we began to occupy, as rapidly as possible, the field previously investigated and selected as the most suitable and promising viz., Central Alabama in the midst of the 'Black Belt'. Here were sent two of the three students who had been in preparation for our work.

The first station occupied was Prattville where a private school of more than 100 children was handed over to us with most attractive promises. Our mission soon discovered that these promises could not be relied upon. At the close of the first year our efforts seemed to have been in vain. However it was thought best not to abandon the field, and during this last school year, it was placed under a different teacher who had already given proof of her capability and of her zeal in our cause. She began the work afresh and had the satisfaction of seeing, not only the school increase until it had 125 pupils and 2 additional teachers, but also the growth of a strong sentiment in our favor in the community both among the negroes and the whites. A Baptist preacher of the place, Rev. J. S. A. Bracy, began to investigate the work of our school and the subject of Lutheranism, with the result that he made application to us, was sent to our Seminary for a few months' instruction, and then confirmed as a Lutheran and placed in charge. There is now a good attendance at Sunday-school and a class of adult catechumens; so that, in spite of adverse circumstances, this has proven to be a hopeful field.

The second student was sent, at the close of November, 1916, to Montgomery, which had been selected as our head-

quarters in the South. A mission school was opened within a week which soon required three additional teachers; and which at the beginning of the second year, had an enrollment of over 350 pupils and needed 5 women teachers. This large number proved to be more than could be well taken care of, since the children were crowded into a build-



COLORED SCHOOL, MONTGOMERY, ALA.

ing which was almost entirely without school equipment; the teachers were unacquainted with our church; and what was the most unfortunate event of all, it became necessary to dismiss our missionary.

Although the Superintendent was sent South to supervise this mission, it has not yet reached the position which it ought to have. Attendance at Sunday-school and Church

services have fluctuated very much, and the catechetical class, with 27 on the roll at one time, has been rather fickle-minded. The school year closed with the day school attendance reduced one-half. After experimenting with a colored theological student from the Chicago Theological Seminary, the mission has now been placed in the care of an ex-Methodist minister, Rev. J. W. Martin, who also had been sent to Columbus to study in our Seminary, and who has been confirmed in the Lutheran Church. Our work at Montgomery, after having undergone these difficulties, is now emerging from the preliminary stage and is in a much better condition.

A third mission was started in Tuscaloosa in September, 1917, where we were urgently invited to come and start a school. Everything here has progressed in a most satisfactory manner. We have a school of 150 pupils and 2 female teachers under the student who had been at Prattville. The people exhibit interest in our work and are ready to help. There is a catechtical class of 14, composed of intelligent and earnest women, a good Sunday-school, and all indications point to this becoming our most successful mission."

Much credit is due Rev. Richards, the Superintendent of the work, for his self-sacrificing interest as well as the President of the Board, Judge J. J. Dobler.

Inner Missions.

Though not carried on as a synodical enterprise, a history of Synod would not be complete without at least a reference to the inner mission work that is being carried on by our people, especially in the larger centers of population. This is a blessed work and though we are just beginning we may already see some of the fruits of our efforts. In almost every instance our laymen have taken

hold of this work energetically, it is not unusual to find local Boards with the laymen in the majority.

The work involves the preaching of the Gospel and its dissemination by means of the printed page in penal institutions, almshouses, hospitals, on street corners, in hovels, by the road side; it provides the simple comforts of life for the sick, the distressed, the traveler, the outcast; it would provide temporary homes in our large cities for young men and young women who seek employment among the dangerous environs of modern life. Indeed the list of inner mission activities is almost endless.

In Toledo, O., the brethren of that section maintain a well appointed home for young women, with Rev. H. P. Long as the inner missionary. In Columbus a similar home is provided with Rev. C. W. Pflueger as inner missionary for the city. In Detroit and Baltimore similar work is carried on. In Pittsburgh the work is somewhat more extensive but is also supported by members of the different synods represented there. No doubt in the years to come this branch of Christian activity will show great results. It is the work around which we can easily rally and enlist services of our men, women and children of the laity. In this work the whole Church can be given something to do. Let us take hold of it energetically.

Home Missions Since 1884.

The growth of our home mission work since it became specifically a work of the Joint Synod has indeed been remarkable if not phenomenal. Half of Joint Synod today represents the numerical fruitage of our home mission work since '84. Whole sections of Synod are the result of this blessed work. In some of our cities a mission of ten years is a large and aggressive congregation. The

prairie outpost has in many instances become the new center for enlarged activities and further mission efforts.

Home missions seems to be the native element of the Joint Synod. She was born out of this activity, and as she grew up it seemed to be her natural occupation; and



REV. E. F. W. STELLHORN,
Executive of Home Mission Board.

we may add, she was always successful in the work. May her success continue under the blessing of the Lord.

The writer has often felt, our Home Mission Board has done a tremendous amount of work for which it has received scanty recognition. Some of these brethren have given years of their time to this important work and the

sacrifice has in many instances passed unnoticed. If Synod will sanction, and we believe she will, we will record for all time: Brethren of our Home Mission Board, past and present, we would here record on the threshold of our second century an appreciation of your faithful services. And while we are making a record we would also include the name of Rev. E. F. Wm. Stellhorn, the present efficient executive of the Board. May his zeal not abate nor his hand grow weary.

We append a part of the Board's report to Joint Synod for the last biennium:

DEAR BRETHREN: — Though the world's war has been spending its fury in Europe, and has also drawn in our own country with the attending sacrifices and hardships, due to the calling of millions of our young men to arms, and the ever increasing high cost of living, yet we have especial reasons to gratefully acknowledge God's blessing upon this department of our work also during the past two years.

During the past two years we had one hundred and sixty-eight missionaries laboring in our various fields in the United States and Canada.

During this time sixteen missions became self-sustaining and four were united with other congregations, thus forming self-sustaining parishes. We were also able, thanks to our splendid Jubilee collection, to take up work in several of our larger cities.

At the present time we have 107 missionaries and six teachers on our list, and must report 13 vacant fields, most of which number we will hardly be able to supply with permanent pastors till we can again draw on our next year's list of candidates for the ministry.

Our greatest need is men for our vacant fields and for the fields beckoning us to help them to be supplied with the means of grace.

ORGANIZATION.

After the last meeting of Joint Synod your Board organized by electing Rev. M. R. Walter president and the Revs. M. R. Walter, Geo. Troutman and E. F. Wm. Stellhorn the executive committee.

Finances.

Notwithstanding the fact that Joint Synod two years ago again resolved to grant an appropriation of $60,000.00 per annum for home mission work, we are compelled to report that the contributions from our congregations did not even average $50,000.00 per annum.

The balance carried over from two years ago, together with the $10,000.00 earnings from the Book Concern, and the Jubilee Fund, as much as both former sources mentioned, enabled us to meet all expenses, though the salaries of the missionaries were raised twice within the past two years, and to report another balance this year.

By granting numerous loans to mission congregations to enable them to build or buy parsonages, thousands of dollars of rent were thus saved, which money could be used to pay actual salaries.

Church Building Fund.

So many and urgent were the demands made upon this fund, that your Board was compelled to borrow a total of $17,000.00 within the past three years to enable the same to make loans at the current rate of interest to congregations who were glad to be able to secure loans and pay interest in lieu of the depleted Church Building Fund treasury.

The collections of the Jubilee Fund together with the regular Building Fund collections and refunds enabled us not only to pay back all borrowed money, but also to satisfy the needs of our various mission fields, and even several congregations who were especially in need of a loan. While several rather large loans were granted in view of special conditions, prospects and guarantees, we would discourage the asking for larger loans than are really necessary, so that we will be able to carry enough money over from year to year to enable us to meet the most urgent needs.

Several missions have declared themselves self-sustaining, being enabled to do so by the loan they received, and others have applied the amount of interest they are saving toward the support of the missionary, thus relieving the treasury for that amount.

The Jubilee Fund has been a godsend to our mission work without which we would have been compelled to report a deficit instead of a surplus in our Home Mission treasury.

With due acknowledgment to God for His blessing and full appreciation of the support our work has received during the past

two years, we hopefully look into the future for even greater results.

Respectfully,

THE HOME MISSION BOARD,

M. R. WALTER, *President,*
E. F. WM. STELLHORN, *Secretary,*
D. P. EBERT,
S. A. STEIN,
GEO. TROUTMAN.

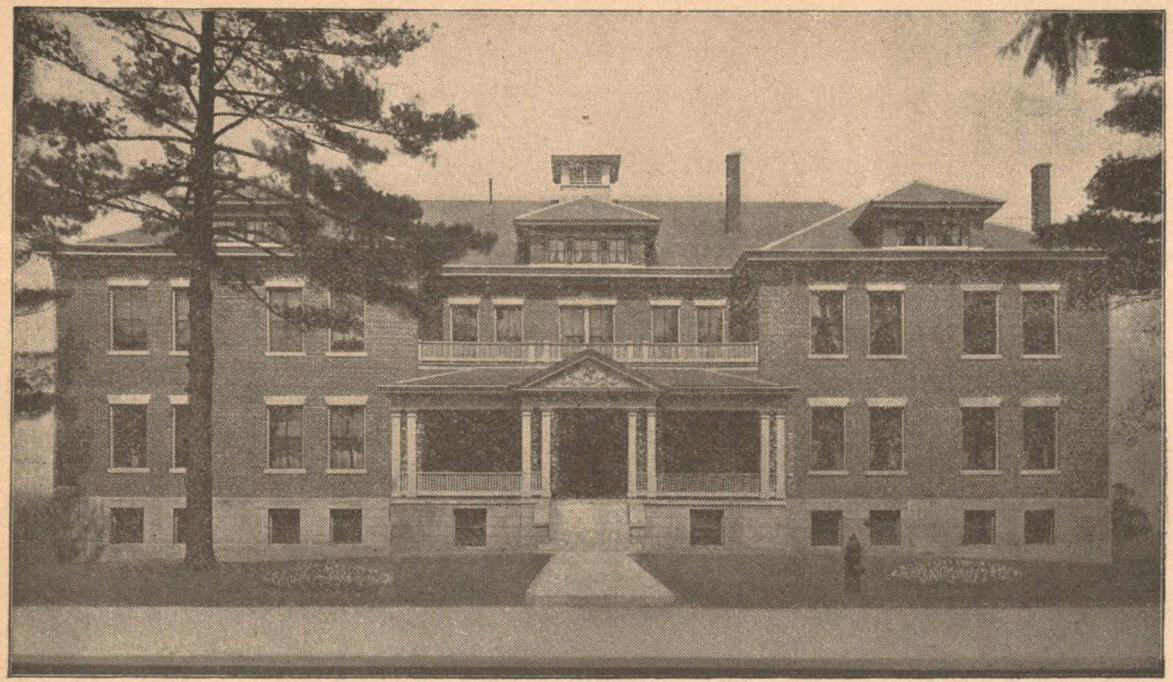
Columbus, Ohio, July 22, 1918.

The Wernle Orphans' Home, Richmond, Ind.

After Capital University as an institution of Synod comes the Wernle Home at Richmond. The fathers, with a good deal of pride, referred to these two institutions as the "University" and the "Home". Indeed these names go well together. They stand for the two ministries of the Church, the ministry of the Word and the ministry of mercy.

The Home at Richmond was opened with appropriate services February 4, 1879, although the dedication proper did not follow until May 4 of the same year. At the time of dedication nine orphans and three aged people found a hospitable home at Wernle.

Father G. Baughman of Eaton, O., had the following commendatory words to offer at the opening of the home: "My old friend and schoolmate, Rev. Charles Wernle, of blessed memory, whose name this institution bears, was one among the first to set apart a considerable amount for this noble enterprise. On the 23rd of February, 1875, his example was followed by Jacob Pfeiffer of Delaware, O., with a kindred gift, the interest on which amount, in accordance with the will of the deceased, is annually to be applied to the support of the orphans under the care of the



WERNLE ORPHANS' HOME, RICHMOND, IND.

Evangelical Lutheran Joint Synod of Ohio. Combining these legacies with the Church's annual contributions, and the special effort of St. John's Lutheran congregation, seconded by the generosity of this city we today have the result before our eyes in the 'Home' provided for the fatherless and the stranger."

Rev. J. Dingeldey of Sidney, O. was called as housefather . For a period of almost fifteen years Pastor Dingeldey and his faithful wife gave their time and strength to the welfare of the Home. In 1893 a substantial school building was erected for the accommodation of the children of the Home. Mr. Zinser was teacher at this time. In 1892 Miss Minnie Greiner of Somerset, O., was called as teacher of English and assistant matron.

In 1914, Father Dingeldey having resigned, Rev. H. Wickemeyer of Richmond was prevailed upon to fill the place of housefather temporarily. Finally a permanent incumbent for the office was secured in the person of Rev. J. Vollmar of Michigan City, Indiana. On the 15th of October, 1894, Pastor Vollmar entered upon the duties of his office. He remained at the Home about two years and four months. In 1895 Mr. C. H. Schmidt was called as teacher to the Home. He accepted the position and faithfully fulfilled its duties until Nov. 11, 1902, when he resigned. During a part of this time Teacher W. A. Radke ably assisted in the work, the school having increased to about ninety pupils. In 1896 Teacher G. Maier was called to the position of housefather. Teacher Maier and his faithful wife rendered good service until failing health compelled a resignation. On Nov. 1, 1901, Rev. G. J. Long and wife became the foster parents of the children of the Home, serving until 1904, when Teacher Maier whose health had improved was recalled and served temporarily. Mr. B. Hahm taught in the school for a time. Teacher F.

Wiechert occupied the newly built teacher's residence from which he has rendered good service for some years.

Rev. H. Mohrhoff filled the position of housefather for about one year. He was followed by Rev. A. F. Klopfer in 1905 who remained in faithful service until 1907. In this year Rev. F. W. Gahre entered upon the duties of the housefathership. Under his careful administration the present commodious and modern building was erected in 1910. Mr. C. E. Cronenwett of Butler had in charge the novel method of collecting the funds. The "Brick Fund" as it was called brought together about $40,000.00, enough to erect and furnish the new building. H. Schmidt and Miss Martha Hennings were the teachers at this time. As housefather Rev. H. Specht followed Rev. Gahre who, especially on account of the ill health of his wife resigned in 1913 but remained until Pastor Specht took charge in the following year. Brother Specht and his helpful wife are still the honored foster parents of the 86 children in the Home in this centennial year. Teacher H. Mroch and Clara Sixt have charge of the school.

The Wernle Home has had many friends and some enemies, the latter however did little damage, the former have accomplished much good. The name of Rev. H. J. Schuh who in 1877 left his congregations at Canal Winchester, O., for several months and went out and secured over $6,000, for the Home deserves honorable mention. Mr. Henry Koetter of Richmond should not be forgotten, likewise the members of the Board who served so faithfully. May God continue to abundantly bless our Wernle Home.

The Homes at Mars, Pa.

The institutions of mercy — the Old Folks' Home and the Orphanage at Mars, Pa., are of more recent establish-

ment than the Wernle Home at Richmond, Ind. A very generous offer of funds having been made by several laymen of Pittsburgh, notably by Mr. G. D. Simen, for the establishment of a Home in that vicinity the Joint Synod in 1892 resolved to accept the offer of the kind donors and proceeded with the establishing of the Home in that part of Synod.



REV. H. J. SCHUH.

The report of the first secretary of the Home reads as follows:

After Joint Synod at its last convention had with gratitude toward God and the kind donors accepted an offer of $7,000 for the founding of a home for aged in or about Allegheny, Pa., the whole matter of organizing such an institution was placed temporarily in the hands of the Eastern District in connection with

the President of Joint Synod. This District at its meeting in October 1892, held at Oil City, Pa., appointed the following committee for this purpose: Rev. H. J. Schuh, Allegheny, Pa., Rev. P. M. Reidenbach, Pittsburg, Pa., Rev. E. A. Boehme, Youngstown, O., Messrs. G. D. Simen and H. Ahlers of Allegheny, Pa., and Mr. L. Glueck of Coitsville (Youngstown), O. This committee met for the first time Nov. 15, 1892, in Allegheny, Pa., and organized by electing the following temporary officers: President, Rev. H. J. Schuh; Secretary, Rev. E. A. Boehme. Mr. H. Ahlers having declined the appointment, Mr. J. H. Hespenheide of Allegheny was chosen in his stead as a member of the committee, and after the adoption of a constitution at the permanent organization, was elected treasurer. The temporary President and Secretary were chosen as permanent officers. A constitution was adopted with the approval of the President of Joint Synod.

Not until the third meeting did the Board agree as to the location of the 'Home.' This decision was facilitated by an offer of a property in Wood's Run, Allegheny, instead of the original offer of $5,000. This property consisting of about 2 acres of land and a very commodious dwelling is valued at $22,000, subject to a mortgage of $5,000. After the committee had carefully considered the offer and inspected the property, the proposition was accepted with thanks to God and the kind donors, April 18, 1893.

The dedication of the Home took place September 24, 1893. Rev. H. J. Schuh, Pres. of the Board, conducted the dedicatory services, Rev. Butz, Sr. and Dr. Loy were the speakers of the day. For ten years the Home continued to do its work at Wood's Run, old Allegheny, but as the quarters were no longer adequate and as the need for a temporary home for children seemed to be needed in the eastern part of the synodical territory, the matter of locating the Home beyond the city limits where more ground and more fresh air would be available was seriously considered. After casting about for a time a site of 18 acres was found adjoining Mars, Pa.

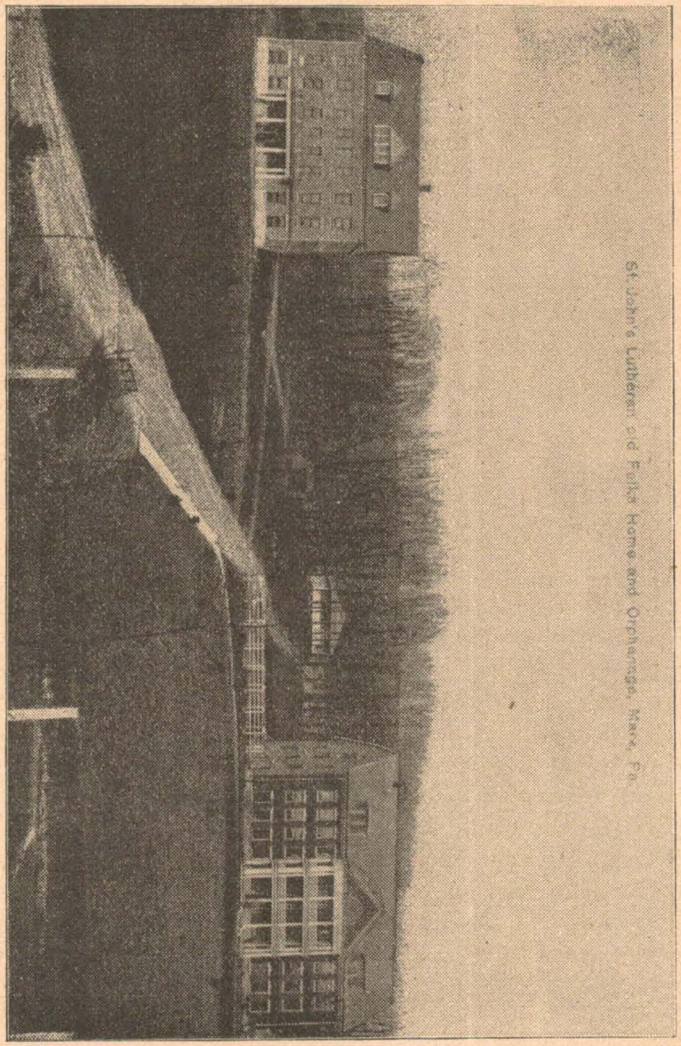
A part of the city property was sold, $5,000 in addition were donated by the warm friends of the work, many other

gifts came from friends far and near so that on dedication day July 12, 1903, the institution costing about $30,000 could be dedicated practically free of debt.

The building was arranged so that children as well as the aged could be cared for. This arrangement continued until 1908 when an additional building which was to serve as a children's home was erected at a cost of $23,000. A generous response made it possible to dedicate this building also practically free of debt. With the original buildings and the improvements added since their construction the Homes at Mars present an inviting appearance.

Up until 1914 the house management of the Homes was in the hands of the sisters from the Mary J. Drexel Deaconess Home of Philadelphia. They rendered good and economical service but being unable to keep up the supply of service the sisters were withdrawn; but as competent and willing matrons have been secured the work is not hindered.

Aside from the laymen of Pittsburgh who gave so generously none deserve more credit for the establishment of these institutions than Pastor H. J. Schuh. He gave unstintingly of his time and strength and valuable counsel in promoting their welfare. He served as Pres. of the Board until 1913 when he left Pittsburgh for Anna, O. His successor was Pastor C. V. Sheatsley who served until he left Pittsburgh in 1917. Pastor G. D. Simen was then elected to serve on the Board in this capacity. Rev. E. G. Spoehr has served for a numebr of years as Superintendent and Pastor of the Homes. His services are much appreciated by both friends and inmates. Pastor Dittmer the secretary and Bro. C. E. Cronenwett the treasurer have also rendered long and valuable service to the Homes. We have not the room here to mention all the earnest workers of our Homes, though most of them are known to the



ST. JOHN'S HOMES, MARS, PA.

writer and he has learned to appreciate their services for the aged and the helpless children. May the Lord bless their untiring efforts.

At present there are 37 aged and 46 children besides the help at the Homes. Let us ever remember these our wards.

Old Folks' Home and Hospital, Springfield, Minn.

Perhaps the best history we can give of this, one of our newest institutions, is a part of the first report of its Board of directors to Joint Synod in 1918:

In submitting to Joint Synod our first report we are conscious of the debt of gratitude we owe the Lord for the blessings He has bestowed on this our youngest institution. He has in His mercy provided for the necessaries of life and supplied the wants of our immortal souls. Our inmates will gladly testify that the Home is indeed what they had longed for—a Christian home, and the patients appreciate the good services of the hospital department.

The institution property was legally deeded to Joint Synod by the St. John's Hospital Association at a special meeting on April 17, 1917, after which the said association dissolved. The board of directors appointed by Synod at once assumed charge, holding its first meeting on the same date. Rev. W. v. Fischer is president and pastor of the institution and under his able direction it has progressed very satisfactorily. Rev. W. Langholz, having accepted a call to Menno, S. D., resigned as a member of the board, and the board appointed Rev. P. J. Haupt to fill the vacancy, which appointment was approved by the president of Joint Synod.

The Old Folks' Home now has 13 inmates, four men and nine women. One inmate died last winter. The board has received many inquiries and applications for admission, all of which were duly considered according to the rules laid down by Synod. These many inquiries show clearly that an institution of this kind is a necessity in our territory. The inmates enjoyed good health, and their conduct has been above reproach in nearly every case.

The earnings of the Hospital Department were added to our apportionment and were a great help in paying household expenses

and improvements. 148 patients received treatment in this department, and 62 operations were performed, which were successful in most cases.

Our aim not to overdraw our quota has been attained with the Lord's help. But with prices for all commodities, especially victuals, still soaring higher, we beg to ask Synod for a raise of $500 per annum. We also ask for permission to solicit special donations for the payment of our debt, whenever there is an opportunity.

We recommend that the constitution of the home at Mars, Pa., be adopted for our home, and that the following changes thereto be made:

Art I, pertaining to Name. We beg to remark that in view of the fact that this institution has been known for years in these portions by the name of "St. John's," we would ask for permission to retain this name. If a change must be made, we would suggest "Bethesda Old Folks' Home and Hospital."

Art. II, pertaining to Object. We recommend adding the following: "and to provide in its hospital department, on a small scale, for general hospital care of our patients.

PAUL SCHORMANN, *Sec. of Board.*

Grace Lutheran Sanatorium, San Antonio, Texas.

A GIFT TO JOINT SYNOD ON ITS ONE HUNDREDTH ANNIVERSARY.

Complying with Synod's resolution of four years ago, we present 1, a constitution for the institution and 2, the deed to Grace Lutheran Sanatorium, the property being free and clear of all indebtedness. We pray that this institution of Christian mercy, devoted to the cause of tubercular patients, may find a place in the hearts of all our people; that in the hands of our dear synod it may be an instrument for much good in generations to come, and that its work may redound to the glory of God our Savior.

LORENTS HANSEN, *President,*
HERMAN H. OCHS, *Secretary,*
PAUL F. HEIN, *Superintendent,*
NIC. PETERS,
AD. RICHTER.



ZION'S CHURCH, SANDUSKY, OHIO.

WORK OF THE SANATORIUM JULY 1, 1916-JULY 1, 1918.

Our Patients.

Patients in Institution July 1, 1916.....	...	17
Patients admitted—Men	128	...
Women	109	237
Total patients		254

THEIR RELIGIOUS CREEDS.

Lutheran, 44; Methodist, 40; Roman Catholic, 37; Baptist, 28; Presbyterian, 12; Episcopal, 11; Jewish, 10; Christian, 9; Evang. Protestant, 5; Christian Science, 3; Greek Catholic, 2; Universalist, 1; Congregationalist, 1; None, 51.

RESULT OF TREATMENT.

Eighty-two patients were transient (in institution less than one month), 56 left greatly improved, 49 improved, 29 unimproved, 18 died, and 20 are in sanatorium July 1, 1918.

THE CHARITY WORK.

The charity work of these two years totals $7,989.25. Of this amount the institution furnished $1,246.00, and $6,743.25 came from donations and the sale of Christmas seals.

INDEBTEDNESS.

The indebtedness has been reduced to $598.59, and we have reason to expect that it will be entirely paid by the time Joint Synod convenes. To the Sanatorium Debt Committee appointed by the Women's Missionary Conference of the Columbus District we express our appreciation for their valuable assistance.

CHAPTER IX.

BRANCHING OUT.

Concordia District.

At times the question is raised: "How did the Joint Synod get down into the Virginias and North Carolina?" We might answer, "One of the leading spirits in the early days of our Synod came up from that direction—Rev. Paul Henkel from New Market, Va." For many years an influence from out the old Tennessee Synod came up from the Southland like the warm breezes in the springtime and fanned into a livelier faith and stauncher growth the wavering spirits in the Ohio Synod. There was a time when Tennessee led the van in conservative Lutheranism. When in later years Ohio became a leader of the conservative forces it is not surprising that a spirit of fellowship should exist between these two bodies though in some quarters there had crept in considerable laxity.

In 1876 it was the Concordia Synod of Viginia that made the following entry on its minutes: "Inasmuch as members of the English District of the Evangelical Lutheran Joint Synod of Ohio, have at different times expressed the desire that a closer union than has hitherto existed between them and us might be brought about, and this has at one time been proposed to be done by uniting our Synod with said English District, but which we for various reasons cannot approve; but it has also been proposed that our Synod become a District of said Joint Synod, we, after considering the advantages which would result to us and our congregations, do hereby and immediately after the

close of this Synod, lay this matter before our congregations for their approval or disapproval."

The vote taken was unanimously in favor of a union with the Joint Synod. This union was formally declared at the meeting in 1877, the Joint Synod in the meanwhile having received the Concordia Synod as a District of the Joint Synod. Five pastors composed the newly formed District: Revs. H. Wetzel, G. Schmucker, P. S. Swinehart, Wm. M. Sibert and A. A. Hahn. These men brought with them 17 established congregations and 9 mission stations. The new District at its first meeting received also Rev. E. L. S. Tressel and Rev. A. Pflueger who came with dismissals from the English District. Rev. E. G. Tressel and his newly organized mission in Washington, D. C., were also received. Thus the fifth district to enter the sisterhood of the Joint Synod came with considerable initial strength. She had a capable and energetic ministry, and a staunch and loyal people.

The District has not had a large and rapid growth. She has been confronted with many difficulties; she has had many disappointments but she has also had faith in her Lord and her destiny. She still presses onward.

The English District.

When in 1857 a new English District had been organized for the third time within the bounds of the Joint Synod it was hoped that peace would finally prevail. But this hope was not to be realized. It was the old difficulty over again of the district taking the attitude of the Southern State over against the Union. She wanted to be free to come and go.

Added to this idea was an unfortunate case between the English and the Western Districts. This is hardly the place for it, besides, we have no desire to discuss this

acrimonious case. But that the reader may not be left entirely in the dark we give a brief statement of the case as given in Pres. M. R. Walter's Historical sketch: "One member of the English District, a Free Mason, who had come from the Western District, was charged by a member of the Western District as being guilty of secretly distributing in his parish tracts which were derogatory to the interests and position of Joint Synod, although the tracts had been written, published and distributed before the formation of the English District, and while the author was still a member of the Western District. The Western District raised no objection to the pastor coming into the English District at its organization as should have been done, for the offense was grave enough to have taken him under discipline. Neither did the English District do right in not sifting the matter and applying discipline. This case engendered much feeling between the Joint Synod as such and the English District. The majority of the District was then led by men who were not in full sympathy with the doctrinal and practical position of the Joint Synod. The situation became more and more strained, and acrimony was too often substituted for Christian love and fortitude. Neither was this uncharitable feeling all on the side of the English District. Too often those of other districts, in their zeal to compel the English District to do what they thought right and just, would by their actions, even as districts, transgress the law of brotherly love by sitting in judgment upon the motives of members of the English District."

This unsatisfactory, and sometimes disheartening situation continued until 1869 when those of the District loyal to the Joint Synod withdrew and organized our present English District. Apart from everything else the very fact



PROF. GEO. H. SCHODDE, PH. D., D. D.

that the old English District had joined the General Council, which the Joint Synod could not do for confessional reasons, and still insisted on remaining in the Joint Synod created an impossible condition. This should have been clear to all. It were as though the United States could not see her way clear to enter into a formal alliance with Great Britain, but one of the States, let us say, Maine, coolly enters into an alliance with Britain and at the same time insists on remaining in good standing in the United States. Maine would be considered as having overstepped her bounds. And this is just what the old English District did, only in an ecclesiastical way. Her idea of District rights was entirely foreign to the remainder of Joint Synod, and so the final rupture does not surprise us.

The convention at which the rupture took place was held in Lima, Ohio, August, 1869. After several stormy scenes those loyal to Joint Synod withdrew from the meeting and assembling in the Allen County court house organized anew The English District of the Joint Synod. Relative to the rupture Joint Synod published, among others, the following resolution:

WHEREAS, A portion of the English District has persisted in the arbitrary and hostile course complained of, on which account those who are in harmony with the Joint Synod did, in August last, carry out her advice, notice is hereby given that Pastors Albrecht, Bartholomew, Bowman, Busby, Bruegel, Corbet, J. Cramer, A. Henkel, Herring, Hursh, Mechling, Rothacker, Stirewalt, Umbaugh, Wagenhals, J. Weber and Worley, are no longer members of the Joint Synod of Ohio, being in connection with the General Council, and that the English District of said Joint Synod of Ohio is composed of Pastors Baughman, Beck, Becker, Birch, E. Cronenwett, Fink, Hoffman, Hockman, Humberger, Isensee, Loy, Poorman, Schroyer, E. Smith, Schmogrow, E. L. S. Tressel, G. Weber and Yung. This notice we are constrained to give to the congregations on account of various schismatic efforts made by one

of the seceders to introduce disturbances into some of the churches by representing that their pastors do not belong to the old Synod.

M. Loy, *Pres. of Joint Synod,*
Wm. F. Lehmann, *Vice Pres.,*
G. F. H. Meiser, *Rec. Sec.,*
E. Schmid, *Cor. Sec.,*
R. Guthke, *Treas.*

The majority continued as the English District Synod of Ohio and continued to stand in connection with the General Council. The faithful minority at Lima, though few in numbers, set out bravely to do its work as an integral part of Joint Synod. For nearly fifty years this body has been a force in practically every line of work carried on by Synod. In many respects this District has been a pioneer and a leader. She has always been active in promoting the publication of Lutheran literature in English. At times she has financed such work. The Church Hymnal with Music is notable among her efforts.

The Association for the Distribution of Missionary Literature was founded by members of the English District at the synodical convention held in West Alexandria, O., October, 1895. The project was inaugurated by Prof. E. Pfeiffer, D. D. This unassuming association has done a great good by urging and assisting in the dissemination of missionary literature. In fact, the increased interest in missions among us is in no slight degree due to the efforts of this society. The mission conferences of pastors and laymen, now so popular in many sections of Synod, had their inception in the efforts of this association. May the fire spread and the zeal intensify until all hearts are aglow and all hands are active in the missionary enterprise.

It was at Prospect, O., in 1873 that the English District established the Church Building Board now known as the

Church Building Fund. This is the Fund into which the Jubilee offering of nearly $300,000.00 is being paid. Eighteen years after the establishment of this Fund the English District transferred the same to the Joint Synod with about ten thousand dollars in good securities.

The Southern District.

Though this District has long since been merged with the Western District yet it existed as a separate district from 1839 until 1881. At its organization it was composed of eight pastors and their parishes, four of the pastors coming from the disbanded Indianapolis Synod and four of them from our Western District. The Southern District continued to hold regular meetings until it was merged with the Western District. We would characterize this small body as a faithful band, in spite of many difficulties and discouragements.

A Remarkable Meeting.

The convention of the Joint Synod held in Columbus in 1890 seemed to be one of those meetings where the watchword was, *Forward!* The tension was high and there was a determination to do things. It was the first time the writer ever saw Joint Synod in action. Perhaps at this point the kind reader will pardon a personal reminiscence. The great assemblage made a profound impression on the young man of seventeen years just about to enter Capital University. The long coats, the silk tiles and the magnificent beards all helped to impress upon the plastic mind of the boy that he had a long way to go until he should find a place in such a high council. When the young man entered Trinity church where the Synod was in session he soon spied his pastor and his uncle seated near each

other. Between them he thought would be a good, safe place to lodge for a while and watch the proceedings.

He does not recall just what matter was before Synod but H. J. Schuh had the floor, and good Brother H. J. was then in his prime. He was certainly making things plain. I presumed that he was settling the matter in question for all time. I thought there could be no reply. But I noticed a man of strong build also anxious to get the floor. As soon as Schuh had finished this father arose. At once there was an outburst, an explosion and Schuh's arguments were seemingly scattered to the winds. I thought Synod was breaking up, but all around me the pastors and delegates were smiling so my fears were somewhat allayed. I edged over to my pastor, G. M. Schmucker, and asked who the vehement gentleman was? He replied, "That is Rev. Benzin from the Northern District." I afterwards learned to love and appreciate both of these earnest contenders, and I am thankful for the forensic exhibition they gave on my first visit to Joint Synod. I went out to Capital University with the conviction that if I could ever debate like either of those men my education would be complete.

Many important measures were taken at that convention. Dr. Loy was made Dean of the Faculty at Capital University and Prof. C. H. L. Schuette was elected President. The erection of a recitation hall for $15,000.00 was ordered and before Synod adjourned subscriptions, totalling $10,000,00, were secured. The Seminary at Woodville was permitted to add a wing to its building for $6,000.00. The Book Concern might spend up to $30,000.00 for building and machinery. Five new districts should be formed on the territory of Joint Synod — the Pacific, afterwards changed to Washington-Oregon, the Minnesota, the Wisconsin, the Nebraska, now known as the Kansas-Nebraska, and the Texas. This apportionment and organization of territory

has given us a great mission field and has enlisted the best efforts of both laymen and pastors. But as we enter our second century we have but made a beginning in the great fields. Thousands, yes, tens of thousands, are still to be won in these fields for Christ and His Church."

Northwestern District (No. II).

Already in 1882 the "Evangelical Lutheran Conference," in its second convention in Mt. Olive, Ill., resolved to petition the Joint Synod to accept the Conference as the Northwestern District of the Joint Synod of Ohio. (This is the second Northwestern District formed within the bounds of the Joint Synod. The first one was created in 1851 and later became the Northern District. That the reader may not be confused we designate the second Northwestern as No. II). This Conference at the time of its application for admission into the sisterhood of districts in the Joint Synod was composed of fifteen pastors, three parish school teachers and three lay delegates. Most of these men came from the Missouri Synod; leaving that body because of its strange doctrine of election. They found themselves in accord with the position of the Joint Synod and therefore asked to be received.

The following named brethren composed the Conference at the time: The Revs. H. A. Allwardt, H. Fischer, P. H. Holtermann, H. Ernst, H. Eisenbach, R. Knoll, G. Mochel, J. H. Doermann, A. H. Wetzel, H. P. Duborg, C. F. Seitz, J. H. Himmler, J. M. Johannes, H. K. G. Doermann, F. A. Patzer and the teachers, F. Geszner, H. Bammann and J. H. Meyer. Rev. J. H. Doermann was the president and Rev. G. Mochel the secretary.

The petition of this earnest and energetic body was favorably acted upon by the Joint Synod, convening in Pittsburgh (Allegheny) in 1882. Already in May, 1883,

we find the new Northwestern District convening in Yorkville, Ill. The number of pastors had in one year increased from fifteen to twenty-six. Dr. H. A. Allwardt had been elected president and Rev. H. K. G. Doermann, secretary.

Extensive theses on "The Means of Grace", presented by President Allwardt, were thoroughly discussed. As we now look over these discussions we are impressed with the Christian scholarship of our brethren from the "Northwest". To this day some of these men are to be found in our front ranks as valiant defenders of the faith.

During the eighties this District experienced a remarkable growth. In 1890 the clerical list showed eighty-nine pastors and twenty teachers.

Territorially the District also covered a vast domain. The pastors came from the following states: Wisconsin, Minnesota, Illinois, Nebraska, Kansas, Iowa, Dakota, Missouri, Idaho, Washington, Oregon, Alabama and Texas. No wonder the Joint Synod found room in 1890 to erect five districts on this territory.

The Northwestern's last fight was for her parish schools in the states of Wisconsin and Illinois. Laws had been passed in these states practically prohibiting parish schools. Against such measures, contrary to American liberties, the District strongly protested and demanded a repeal. We are impressed both with the loyal attitude the brethren manifested towards the state as well as with their insistence upon their religious liberties. The following are a few of their formal resolutions: "We as Lutherans are in no way opposed to the public schools of our land. On the other hand we regard them as necessary, and willingly pay our taxes that they may be maintained. We further acknowledge that the English language is and should remain the official language of the land and that all of our children should be taught to speak it. But since the public

schools do not and cannot teach religion we regard it as our duty to provide for the Christian training of our children in such schools as we may be able to establish. We therefore protest, on the basis of our National Constitution, that we be not deprived of these our just and guaranteed rights."

The justice of the contention of our brethren in the West has long since been vindicated by the ablest statesmen and jurists of our land.

As previously stated five new districts were carved out of the territory covered by the Northwestern. This was done by the Joint Synod in 1890. From that time the Northwestern District ceased to be and the newly formed districts claim our attention. No doubt there would be considerable local interest in following these new and vigorous districts down to the present time. But they have been so conservative and well-behaved, and have worked along so consistently, that a special consideration of each district would have a certain sameness, that in a popular history might become tedious reading. However the efforts coming out of these districts, as well as out of the other districts of the Synod, that have helped to make Joint Synod history have been noted in their proper places, elsewhere in this book.

But at this point the districts formed in 1890 shall at least receive honorable mention as has also been done for the other districts.

Wisconsin District.

This District held its first meeting at Green Bay, Wis., in July, 1891. Forty-five pastors and nineteen teachers together with a number of lay delegates constituted the District at that time. Dr. H. A. Allwardt was the first president and Rev. C. C. Hein the first secretary. At the present

time there are eighty-five pastors and twenty-four teachers in this District, with 21,363 communicant members, making it the second largest district in the Joint Synod, the Northern being the largest.

Minnesota District.

This District convened for the first time in Wells, Minn., in June, 1891. Twenty-seven pastors, three professors and one teacher composed the District at that time. Prof. H. Ernst, D. D., was elected first president and Rev. J. G. Appel, secretary. One hundred pastors and five parish school teachers make up the clerical roll of this District at the present time. Among the districts of the Joint Synod the Minnesota has the largest number of parish schools but a comparatively small number of teachers. This of course means that in many cases the pastor teaches the school. The Wisconsin District leads the Synod in the number of parish school pupils, having 2,145.

Washington District.

This District was designated as the "Pacific District" at its establishment but already at its first convention the name was changed to Washington District. It convened for the first time in Tacoma, Wash., April, 1891. Twelve pastors and one teacher composed the little band of the Far West. Dr. L. H. Schuh was elected first president and Rev. A. Krause, secretary. It is significant that the first paper taken up for discussion in this District was: "Our Missionary Work in the Far Northwest." Rev. P. Hein read the paper. Forty-five pastors, serving sixty-seven congregations, with 4,403 communicants gives the approximate strength of this District at the present time.

Kansas-Nebraska District.

We do not have at hand the record of the first meeting of this body but the second convention was held in June, 1892, at Bruning, Neb. Eight pastors and four lay delegates were present. Two pastors were absent on account of illness. Rev. Geo. Yung was the first president and Rev. F. W. Gahre the first secretary. The strength of the District is now twenty-eight pastors, five teachers and professors and 7,042 communicants.

Texas District.

This little company in the "Lone Star" state came together for the first time in Castroville, Texas, April, 1891. But five pastors and one lay delegate were present; two pastors were absent. A small band indeed, almost lost in Texas, but they were true men. Dr. W. Steinmann was chosen as first president and Rev. W. Hummel as secretary. Twenty pastors with 2,758 communicants make up the District at present. In 1910 a movement was set on foot to establish an academy in this District but as yet nothing tangible has been attained. Press on, brethren!

Australian District.

"In 1908 the Ev. Luth. Synod in S. Australia, consisting of three pastors, eleven congregations and 1,100 communicants, whose agreement with us in doctrine and practice is vouched for by the Theological faculty of Columbus, O., made application to be received into our Synod. We move that the application be granted and the Australian Synod be made a district of Joint Synod, on the condition that representation shall not be required for the present owing to distance." This is the action of Joint Synod in 1908 which created the Australian District. Owing to the

great distance of these brethren from the home base we, of course, know little of their activities. At the convention of the Joint Synod in Detroit, 1914, we had the pleasure of meeting and hearing Pres. Heidenreich of the far-away District. But we fear that the inroads made by the War have also greatly impeded the work in Australia. We trust the brethren are faithfully holding on and will be able to give a good account of themselves when the world conflict is over. Three students from this district have entered our Luther Seminary at St. Paul to prepare for the ministry in Australia. There will be room for many more, once the mission opportunities of the far-off country are realized.

The Canada District.

In the fall of 1906 the Canada Conference of the Minnesota District was organized. Already in 1908 the Joint Synod permitted this conference to become the Canada District, which convened in its first regular session at Winnipeg, Man. in July, 1909. Fourteen pastors and six delegates were present at this first meeting. It was not unlike a meeting of the pioneers nearly a hundred years before in the woods of Ohio. Congregations were scattered, conditions were primitive, but a true missionary spirit prevailed and hardships were not thought of in the eagerness to break the bread of life to the scattered settlers.

This District has had a rather remarkable growth in spite of the War and other difficulties. In 1917 it reported 51 pastors and two teachers, serving 62 congregations, and covering a territory extending several thousand miles. No doubt but that this young District will soon become one of the largest in Synod.

The leading spirit in the formation of the Canada District was its first President, Rev. George Gehrke who

already on the third of January, 1916, at the age of 52 years and three days, was laid to rest. All too soon, it would seem, did his missionary zeal consume him. He was a man of striking appearance, well built, robust, rugged yet

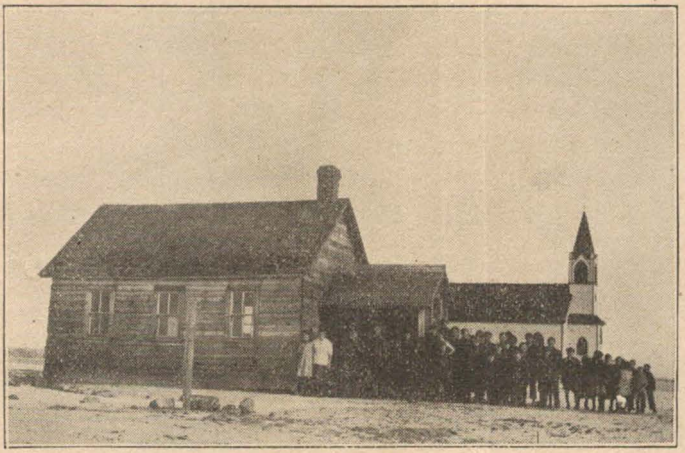


REV. GEO. GEHRKE.

kind, afraid of nothing, a veritable giant among his fellows. But strong as he was he overtaxed his energy. There was no rest in him until he found it in the tomb. Along with Stauch and Paul Henkel and David Schuh we would also hold in remembrance the name of George Gehrke, the Pathfinder of Canada.

The Lutheran Standard Since 1864.

From 1864 to 1890 is a far cry, yet during all those years Dr. Loy was the heart and soul of the *Lutheran Standard*. Under his ready and steady pen the *Standard* became the recognized English champion of conservative Lutheranism. There was no trimming of sails to every breeze, but, striking her course, the *Standard* braved all opposition and ploughed her way through, "Speaking the



GOOD HOPE LUTHERAN CHURCH, SASKATCHEWAN PLAINS, CAN.

truth in love." She contributed much in helping the whole Lutheran Church in America to a realization of her heritage and her opportunities.

"But as I look back," says Loy, "over my long editorial career with its toil and travail, its hardships and harassments, but also its pleasures and triumphs, my first thought is not one of complaint that my lot was so hard, but of thankfulness to God for the wide opportunity which He gave me to serve Him in the great Church of the Reforma-

tion, and the grace with which He sustained me and blessed the work which He enabled me to perform."

At his own earnest solicitation Dr. Loy was relieved of the editorship of the *Standard* early in 1890, Professors Pflueger, Schodde and Hemminghaus being appointed to take care of the same until the meeting of Synod in the fall of that year. At that meeting Rev. D. Simon was appointed editor-in-chief; Professors Pfeiffer, Schodde and Pflueger being appointed associate editors of the Missionary, News, and Home departments respectively. It should also be noted that during the last ten years of Dr. Loy's regime Dr. Schodde had charge of the News department and contributed to the *Standard* editorially. This substantial assistance was much appreciated.

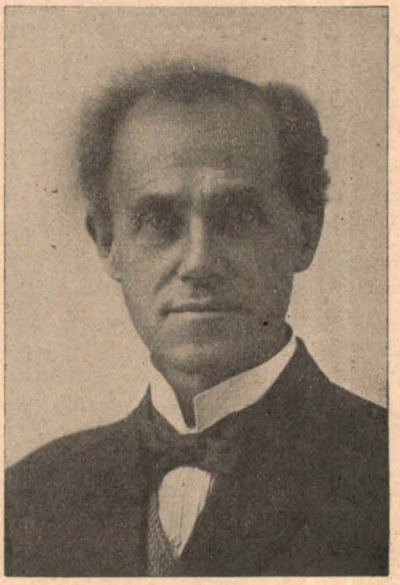
Rev. Simon had a scattered field of three congregations to look after and felt that he could not properly care for his congregations and the *Standard* at the same time. He accordingly resigned the editorship in 1897, but at the next meeting of Joint Synod in 1898 was again selected. It was at this time also that attempts were made to give both the *Standard* and the *Kirchenzeitung* an editor who should tevote his whole time to the work. Synod, however, did not see fit to do that and has not done it to this day.

In 1899 Rev. Simon was appointed foreman of the Book department of the Lutheran Book Concern. Not being able to attend to this work and to the editing of the *Standard* at the same time he resigned the latter position in June of 1899. The Publication Board filled the vacancy by appointing Prof. A. Pflueger of Capital University as Simon's successor.

The associate editors at this time were Dr. Geo. H. Schodde, Revs. E. Pfeiffer and Geo. T. Cooperrider. In a report to Synod in 1902, the editorial staff reported 3,322 subscribers and also a financial loss for the two preceding

years of $194.02. In 1900 Synod resolved to issue both *Standard* and *Kirchenzeitung* in magazine form. This was done beginning with the first issue of 1901.

At the synodical meeting of 1902 the editorial mantle fell upon Rev. G. T. Cooperrider of Columbus. Capable in every way the new editor began his work, but failing



REV. J SHEATSLEY,

Editor of *Lutheran Standard* and Sunday-school Literature.

eyesight made the task difficult. With great fortitude and faithfulness, Rev. Cooperrider continued until the end of 1908 when Rev. Walter E. Schuette of Toledo was made his successor. Like most of his predecessors, Rev. Schuette had already enough to do in his large parish but he took hold of the work energetically and efficiently. The pointed

and popular editorials, as well as the lively literary style wielded by editor Schuette, placed the *Standard* in the very front rank of church papers. Associate editors at this time were Prof. Pfeiffer, Revs. C. W. Bachman and G. W. Lose.

In 1914 Rev. Schuette accepted a resident editorial position with the newly founded *American Lutheran Survey* published at Columbia, South Carolina. Dr. L. H. Schuh was appointed by the Publication Board to the position of editor-in-chief. He served but for a short time. Rev. Schuette kindly consented to edit the paper at long distance until a permanent successor could be found. The Board finally secured Rev. J. Sheatsley of Columbus, who began his editorial work in May of 1915 and is still at the helm in this centennial year of 1918. Associated with him are Dr. E. Pfeiffer, Revs. C. W. Pflueger and H. J. Melcher. These men are all helping to make the *Standard* a welcome and inspiring visitor in every home. Long live our *Standard!*

Dr. M. Loy.

Of all the fathers of Synod of course none seems nearer to us of this generation than Dr. Loy. Many who read these lines knew him personally, and,

"None knew him but to love him."

Many of the pastors now in the active ministry were his pupils in the class room. Many more knew him from his writings, especially in the *Standard*. Many remember him as he appeared in synodical conventions. The writer's grandfather, years ago, spoke of him as, "the young fellow who was always on the right side of every question." Some will remember the hours delightfully spent in the Loy home.

It is with difficulty that we at times bring ourselves to realize that Dr. Loy is no longer among us.

He was a hard worker. In spite of his physical ailments, which often incapacitated him for the strenuous work of his calling, he, nevertheless, did a prodigious amount of work. He also managed to find time to do considerable writing so that among the fathers we have much more from the pen of Dr. Loy than from any other. And his writings will be classed as among the conservative books of the Lutheran church. He was not a brilliant writer, nor did he wield a striking or fascinating style; but he was logical, clear and exhaustive. And the golden thread of a child-like faith and trust pervaded all of his writings as well as his utterances.

If we were inclined to offer a criticism it would perhaps be this, that he was always very sure that the position he took was the right one. He left little room for those who honestly differed from him. This was not egotism but an extraordinary strength of conviction.

Since Dr. Loy has written "Story of My Life" it would seem like presumption to attempt to add to what he, better than any one else, knew and was able to write. We might quote pages from this book to show how incessantly and unswervingly he labored and contended for the faith. But we rather refer the reader to a careful perusal of *"Story of My Life."* It is interesting and profitable reading.

A brief sketch of his life we will, however, append here: Matthias Loy was born in the Blue Mountains near Harrisburg, Pa., on March 17, 1828. His father was a Roman Catholic, his mother a Lutheran. As a young man he came to Ohio to take up the printing trade but was induced by pastor Roof of Circleville to enter our Seminary at Columbus. He completed his studies at this institution

in 1849. His first and only pastorate was at Delaware, O. Here he labored nearly sixteen years.

While serving here he was also elected to the presidency of Joint Synod, in which capacity he served for 18 years and, after a respite of two years, for another period of 12 years.

While pastor and president he was also prevailed upon to become editor-in-chief of the *Lutheran Standard* which at that time also meant business manager and circulation department. A year later he was called to a theological professorship at Columbus. This was in 1865. In 1878 the presidency of Capital University was also transferred to his shoulders. There was therefore a period of about eight years when he held two presidencies, the editorship, a professorship and during this time also launched the *Columbus Theological Magazine*. And all this work and burden was carried by a man of rather frail constitution. Truly a prodigious task, but the Lord sustained His servant.

From his pen we have "Sermons on the Gospels," "Sermons on the Epistles," "An Essay on the Ministry," "Christian Prayer," "The Augsburg Confession," "Doctrine of Justification," and in manuscript — "Psychology" and "Art of Discourse," besides numerous pamphlets and magazine articles.

This servant of the Lord was called home Jan. 26, 1915. Nearly 87 years were allotted him. Truly a wonderful life, may it ever inspire us. His own words may close this brief sketch:

"Our dear Lord will provide for the cause in which He was pleased to use my life, and I have no fear in regard to its ultimate success. And I have no fears, poor sinner that I am, in regard to my eternal future; for I have a Mighty Savior who has prepared a place for me, even for

me, in His blissful mansions. Trusting in the merits of His blood that was shed for me I have peace in believing. Thanks be to God for His unspeakable gift; and 'surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever.'"

To give even a short biography of all the men who have labored in the Joint Synod would carry us beyond the limits of this book. A biographical record of our workers would no doubt be of interest and should be preserved. Perhaps the newly organized Historical Society can take this work in hand and at some future time publish such a record for us.

Besides those whose names we have had occasion to mention in this history we can think of many more who have rendered the Church a noble service but who have now gone to their reward. We think of the Fathers G. Baughman, Klindworth, Helle, Trebel, Doermann, Brecht, Butz, Werder, Hoerr and others. Nor have we forgotten the younger brethren, Rohe, Reimann, Oglesby, E. G. Tressel, Price and many others who have been called in the midst of their labors. As we write these lines Bro. J. H. Mueller, camp pastor at Camp Pike, is being laid to rest; thus additions to the list are constantly being made.

In addition to the list of pastors and teachers whose work is now done we have a longer list of faithful men and women from the ranks of the laity who have finished their course. It would be impossible to even attempt the gathering of the names. But, be it so, we know that they are recorded in the Book of Life. The thumbed Bibles and prayer-books which they have left behind, as well as the gifts which they have laid upon the altar of their Church and Synod give unmistakable evidence of a devoted and loyal laity. The Joint Synod has gathered her strength from the ranks of the laity.

The Lutheran Book Concern.

At the meeting of the Joint Synod at Wheeling in 1878, the first steps were taken to establish a synodical printing house. Already in 1842 Synod resolved that all ministers secure loans of $5.00 or more, the money to be used in the purchasing of a printing press upon which the *Lutheran Standard* could be printed. This was done and the first printing office was located at New Philadelphia, O., in the basement of Rev. Greenwald's church. After about ten years the first printing outfit was disposed of and for 26 years thereafter the Joint Synod owned no printing establishment. Publishing, of course, was done by Synod during this time, but the work was done by contract with different printing houses.

In 1878 the matter of establishing a publication house was brought to the attention of Joint Synod by the Pres. M. Loy. In response to this suggestion of the President the committee having the matter under advisement recommended the following: 1. "That a committee consisting of three pastors and two laymen be appointed to call the proposed establishment into existence. 2. We propose for this committee Revs. J. A. Schulze, R. Herbst and M. R. Walter and the Messrs. Guthke and Schuster of Columbus. 3. The money needed for this purpose shall, if possible, be secured without interest, but the committee shall have the authority in case of necessity to borrow money at the lowest rate possible." This report was adopted and Mr. J. J. Aschmann added to the committee.

In 1880 the committee could report to Synod as follows: "The committee appointed two years ago for the purpose of making a beginning in the establishment of a printing office of Synod, has carried out its instructions. In order to meet the first expenses the committee borrowed $763.70 from various sources. The respective accounts are



LUTHERAN BOOK CONCERN, COLUMBUS, O.

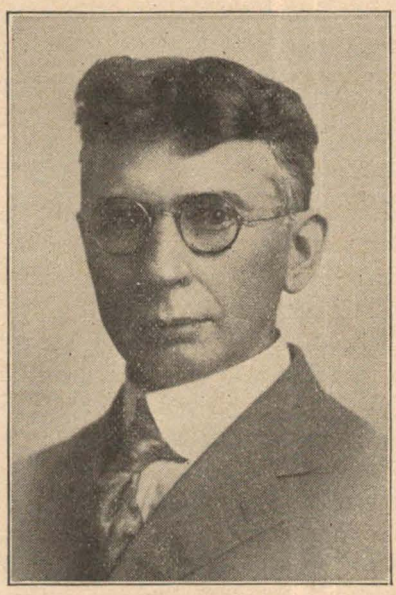
presented and found to be correct. The securing of further material and the conducting of this department was referred to our agent, J. J. Aschmann and Mr. F. J. Heer."

A series of resolutions were adopted by Synod for the government of the establishment and the following persons were elected to constitute the Publication Board: Pastors R. Herbst, J. A. Schulze, D. Simon and Messrs. J. H. Spielmann and R. Guthke. A special editing committee consisting of Profs. M. Loy, C. H. L. Schuette and C. A. Frank was also appointed at this meeting. Rev. J. L. Trauger was elected agent to take charge of the establishment.

In 1882 the secretary of the Board could give the following encouraging report to Synod: "Two years of experience are behind us. We can, on the basis of this experience, assure Synod that our expectations have been more than realized. The only painful reflection is that the work was not begun fifteen or twenty years ago. Had that been done, the profits arising from our publications might to-day entirely support our institutions." A little too sanguine, perhaps, were these brethren in their predictions, as the subsequent history of our publication work shows, but they were active and did good work. The work expanded from year to year. In 1892 the present site on East Main St., Columbus, was purchased. On this site, from time to time, the original building, completed in 1893, has been enlarged until at present our splendid and imposing Book Concern covers the entire lot five stories high. It is recognized to-day as one of the leading Lutheran book and publication houses of the country. Under the able direction of Manager Dornbirer the Book Concern has rendered the Joint Synod, and the Lutheran Church at large, a distinct service in publishing the necessary church literature in good form and for moderate prices; at the same time returning

considerable profit back into the educational and benevolent treasuries of Synod.

Even under war conditions, with labor and material constantly increasing in price, the report of the Book Concern for the year ending May 31, 1918, shows a net profit for the period of $23,669.38. A large part of this sum is



MR. A. H. DORNBIRER,
Manager, Lutheran Book Concern.

redistributed in the educational and benevolent work by Synod itself.

The Manager is also ably assisted and directed in the publication work by the Publication Board. Some of the men composing this Board have for years given of their time and strength to this important work in Synod. They

are constantly striving to make our periodicals, especially our Sunday-school literature, meet the needs and tastes of our day.

It has been found advisable to establish a branch of our Book Concern in Winnipeg, Canada. This was done to economize and facilitate the distribution of our literature among the Canadian brethren. We close this sketch with the slogan we would like to have projected far out into our second century: "Buy it of the Lutheran Book Concern." It both requires and deserves your patronage.

Our Publications.

The *Standard* and *Kirchenzeitung,* our pioneer publications in the English and German languages, respectively, were for a long time our only publications. As both of these periodicals have been followed in their long and useful career at other points in this history we may here pass on to a brief notice of a few of the more important among our many other and more recent publications.

The *Theological Magazine,* intended primarily, as its title indicates, for pastors, students and professors, came out with its first number in February, 1881. Dr. M. Loy was both founder and editor. Dr. Geo. H. Schodde also served as editor for many years. In January of 1882 the *Theologische Zeitblaetter,* the German companion of the *Magazine,* issued its first number under the editorship of Dr. F. W. Stellhorn.

In 1910 these two publications were combined under the title of *Zeitblaetter-Magazine,* carrying, as the name indicates, a German and an English section. For 36 years Dr. Stellhorn has served as editor of the *Zeitblaetter* and since the combination, as editor-in-chief. Prof. H. K. G. Doermann of St. Paul, Minn., now has charge of the English section. In these magazines is stored a great

amount of valuable theological information and discussions, especially with reference to the predestination controversy; in fact the rising of this controversy called these publications into existence; but along other lines they have also rendered the Church a distinct service.

Besides these periodicals a number of excellent books have been written by our authors and issued from our publication house — the Lutheran Book Concern. The list has become a long one. We will have room here to mention only the larger and more important works not already referred to in this history: "Schriftbeweis des lutherischen Katechismus" and "Epistle to the Romans" — Dr. F. W. Stellhorn; "Eisenach Gospel Selections" and "Eisenach Epistle Selections" — Dr. R. C. H. Lenski; "Mission Studies" — Dr. E. Pfeiffer; "Sermons on the Eisenach Gospels" and "A Guide to the Study of the Bible" — Rev. J. Sheatsley; "Lenten Outlines and Sermons," "Sermons on the Ten Commandments" and "Sermons on the Apostles' Creed" — Rev. R. E. Golladay; "Sermons on the Parables of Jesus" — Rev. S. Schillinger; "Funeral Sermons and Addresses" — Dr. L. H. Schuh; "Daily Devotions" — Rev. J. E. Kieffer; "Daily Exercises unto Godliness" and "State, Church and School" — Dr. C. H. L. Schuette; "Outlines of Biblical Hermaneutics" — Dr. Geo. H. Schodde.

Besides the above we have many excellent productions from our prolific story writers, Rev. G. W. Lose and Dr. Wm. Schmidt. Numerous tracts and smaller books are constantly coming from the press and flowing out among us. We are glad that our Publication Board is encouraging the production of Christian literature, especially in the English language. The rising multitude of English speaking children in our Church must be fed.

Our Sunday-school Literature.

For many years our Synod has given special attention to Sunday-school literature. Nothing that would seem to add to the efficiency of both teachers and pupils has been left undone. The importance of this branch of our work has been recognized.

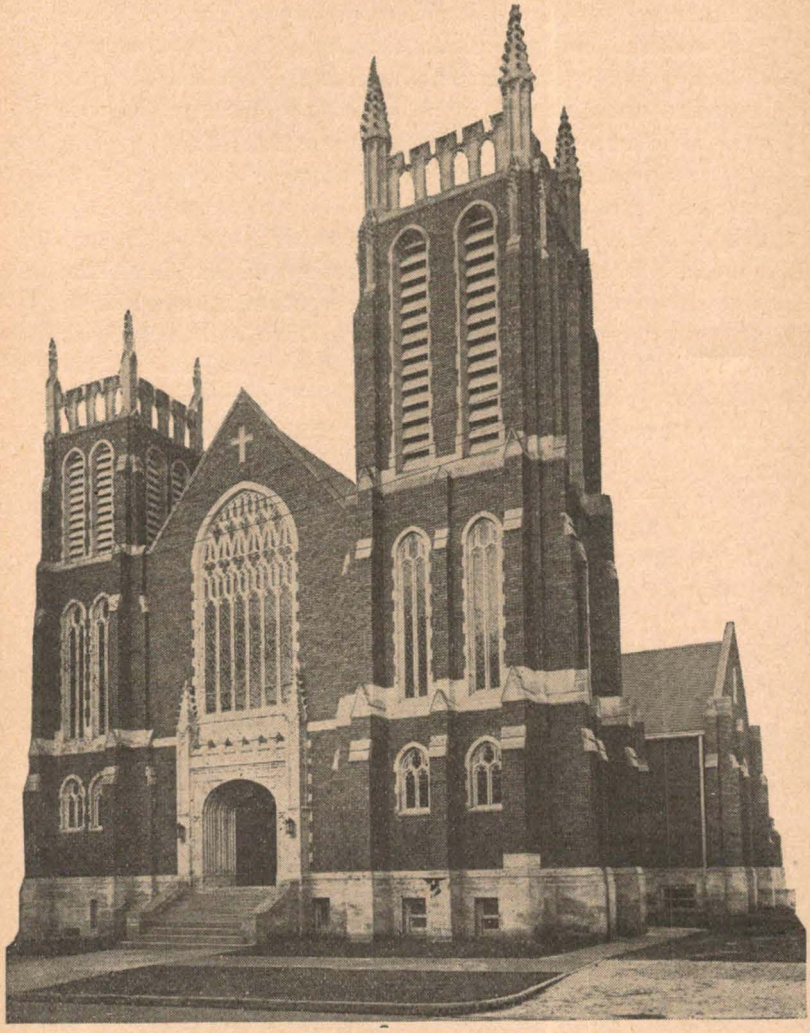
After years of effort and testing we have completed a graded series of Sunday-school books and leaflets that should meet the requirements of any Lutheran Sunday-school using a graded series. Also a uniform series of lessons is being prepared for schools preferring this system. Both series however conceive the school as being graded under the following departments: I. Beginners, II. Primary, III. Junior, IV. Intermediate, V. Catechism, VI. Senior or Adult. Helpful Teachers' Guides are furnished for each grade.

For schools using the German language a uniform series of lessons is provided for all grades below the confirmation age.

Rev. J. Sheatsley, who has given much time and study to Sunday-school work is now editor of the entire English series.

Besides the regular class literature we have *School Carols* a good collection of hymns and songs for all grades of the school. The *Sunday School Hymnal* and *Sonntags-schul-Harfe* served us well for many years. As a paper for the home we have the excellent *Lutheran Youth,* popular ever since it made its first appearance in 1912. Dr. C. B. Gohdes has ably edited the paper since that time. For our German readers we have *Kinderfreude,* well edited by Rev. F. J. Schellhase.

Before the advent of *Lutheran Youth* the *Child's Paper* and *Little Missionary* rendered acceptable service for many years. Many fathers and mothers remember these



EMANUEL LUTHERAN CHURCH, MARION, OHIO.

welcome visitors of their childhood days. The old "Chip Basket," still being continued in *Lutheran Youth,* around which we boys and girls at home would gather, gave us occasion and encouragement to use our Bibles which was and still is an excellent spiritual exercise.

Besides all the excellent literature which our Synod is more than willing to place in all schools, we have the helpful Sunday-school conventions which have been held regularly for many years in some sections of Synod. There is instruction, uplift and encouragement in these meetings, and many teachers as well as pupils have been helped for a whole year, yes, for a lifetime, by a good convention. We hope every section of Synod will arrange for such conventions. We might call them, Lutheran Chautauquas.

The Parish School.

With us of the Joint Synod the parish school is as old as the Synod itself. In 1818 the fathers reported 54 such schools, there being nearly as many schools as congregations. At that time the parish school was the only Christian training agency outside of the home, and in some cases it was the only educational means of any kind at hand. In many instances the Christian congregational or parish school was common school, parish school, catechetical class and sometimes, theological seminary, all combined. It had a great mission to fulfill and the lasting good accomplished we cannot compute.

But in time, after the public school system became universal and also very popular, meeting the needs of a general education, the parish school began to lose in favor among many of our people. It was unfortunate that in many instances it was looked upon as a German language school. Perhaps in some cases too much prominence was given the German language but as far as we know none

of our parish schools were simply German schools. There were other reasons which helped to make the maintenance of a parish school a difficult proposition. The importance of Christian training was not fully appreciated; the added cost of maintaining the school seemed prohibitive to many; the scattered condition of many parishes and other local causes helped to make it very difficult to establish and maintain parochial schools.

Much noble effort has been put forth to save these schools. Many men and women among us have given of their best years to these nurseries of Christian virtues and morals. And their work has not been in vain, though the present outlook is not reassuring. Let us not lament, the good cause of the Church is not lost by any means. Let us use other agencies at hand and make the most of them. Let us develop our Sunday-schools to the highest point of efficiency. Let us strive to project them through the week, connecting them up with our catechetical instruction. And let us have an open eye for our public schools and at least see to it that Christianity be not there antagonized. Above all let us encourage Christian training in the home by precept and example. We shall be encouraged with the results and our good work will go on.

The Lutheran Church Year Book credits our Synod for 1918 with 184 parish teachers and 9,827 pupils and the entire Lutheran Church in this country with 4,684 teachers and 228,938 pupils. From these figures it becomes apparent at once that the parish school is still quite a factor in our Church and Synod.

General Organizations.

In point of time the *Luther League,* composed largely of our young people, was the first general organization of

congregational forces in our Synod. The *Luther League of the Young People's Societies of Joint Synod of Ohio — East* was organized in St. John's Church, (Allegheny) Pittsburgh in November, 1894. Since that time the *Luther League — East* has had an unbroken existence and has done much to keep our young people at work in their own church.

Other League associations have been formed in other parts of Synod and are doing their work with fidelity and earnestness. Let the motto of the League: "For Christ and the Church" take hold of every energy among our young people in all parts of Synod. Opportunity is calling for you.

The *Men's Missionary Conference* became a powerful agency right from the start. The first meeting was held in Christ Church, (Bexley) Columbus, February 21 and 22, 1910. Two hundred and fifty accredited delegates, pastors and laymen, attended the first sessions of this conference. This number was increased by about three hundred guests and visitors who were present at all or some of the sessions. It was an inspiring meeting and will never be forgotten by those who attended. We must quote a few of the timely words from the opening address by Dr. E. Pfeiffer:

"As we review the expansion in recent years of our synodical work, educational, eleemosynary, and missionary, and as we observe the signs of the times, the increasing demands for a thoroughly equipped ministry and for an aroused laity to be enlisted and united in aggressive church work, coupled with the rising tide of missionary enthusiasm that is moving with resistless energy through our land and promising to become world-wide in its extension and influence, we cannot escape the impression that OPPORTUNITY and RESPONSIBILITY loom upon the horizon of our vision in large and luminous letters that challenge to more than passing notice."

These conferences have been held annually since that time and have helped to quicken the missionary efforts of our men. The "Wheeling Committee" found it easy to raise $10,000.00 to cover a debt in the Home Mission treasury. Local mission work was undertaken and carried on by laymen. There was a general taking hold.



St. Paul's Church, Columbus, O.

In other sections of Synod, east and west, similar conferences were held and are still being arranged for, that the old missionary spirit of our Synod may not slumber nor sleep.

Women's Missionary Conference. Not to be outdone by the men, the women of our Synod soon followed the men in organizing conferences and, at least as far as organiza-

tion is concerned, the ladies seem to have outdistanced the men. There is a strong central organization in central Ohio with affiliated organizations east and north. The ladies have made our institutions of mercy the special objects of their care. Richmond, Mars and even far-off San Antonio have received many good things from their hands.

We should be glad if the Northwest could begin to report more organized activity among the men, women and young people of that large and growing section of Synod. We must keep our forces together and at work or we will become dilatory and lazy in the Lord's vineyard.

Red Cross Work. While there is no organization among us as a Synod promoting this work, it should nevertheless be noted somewhere in this history that in a great many of our congregations our ladies have been coming together day after day during the long months of the war making all kinds of Red Cross supplies. Some who could not attend the meetings and others in addition thereto have put in many hours of tedious toil in the home to help in the tremendous task of war relief. These last two years have been trying ones for our mothers. With sons in the army, the necessity of strict economy in the home and a day a week at the Red Cross, mother has had her hands full. But she is still brave and willing and true. God bless her.

The Quadri-Centennial of the Reformation. Even in the midst of the Great War when every effort and thought seemed to be directed towards the conflict, we of the Lutheran Church succeeded in rearing several monuments in commemoration of the great event begun in 1517. Our own Synod took no small part in a proper observance of the great movement. We set our financial goal at $250,000 for the "Church Building Fund." We had never before

attempted anything like it by half; but we solemnly resolved, we prayed, we worked and instead of $250,000 the sum of $300,000 was subscribed, of which sum over two-thirds is already paid. The chief collector of the subscriptions, Rev. F. O. Schuh, says: "I never did anything I enjoyed more. We succeeded and surpassed our expectations because we all pulled together." It was indeed a fine effort and no one among us will forget the Jubilee offering of 1917.

Inter-Synodical Organizations.

National Lutheran Commission for Soldiers' and Sailors' Welfare.

While this Commission is not, strictly speaking, a synodical work yet we have had a part in this great undertaking, almost from the beginning. From the very nature of the work, that of ministering to the Lutheran boys from the various synods in our country but stationed in the camps and cantonments, it became necessary to cooperate with the different synods of our Church. And this was done in a splendid manner. Revs. Oscar C. Mees and F. H. Meyer of New York City were appointed by President Schuette as our representatives on the Commission. An appeal for men and funds was made. Our Synod responded gladly to both appeals. From our ranks pastors have entered the chaplaincy of the army and the navy and a goodly number were commissioned as camp pastors.

In funds we sent $96,221.01 to the treasurer of the Commission, a free-will offering from the Joint Synod. Only two synods in the Lutheran Church surpassed us in the *per capita* contribution. This was a noble service and our sons will not forget it.

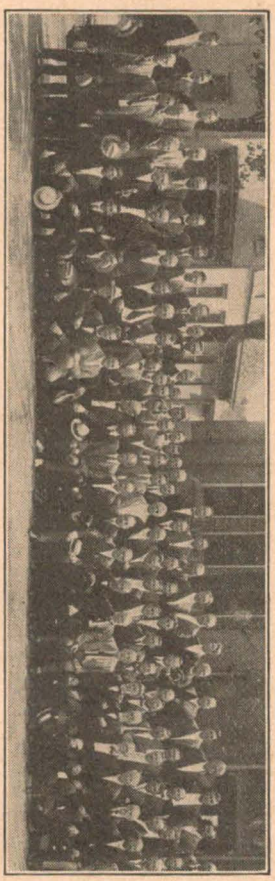
Lutheran Brotherhood of America.

Again, this is not a synodical organization, but again, our Synod approves of its work, especially in providing physical equipment for the comfort and convenience of our boys in the army service. At Ft. Wayne in August of this year, 1918, the Joint Synod "Resolved: That we heartily approve the work of the 'Lutheran Brotherhood' and recommend to all our congregations to give it their support to their full strength; and that we approve the membership campaign in our midst." This organization has fitted up a very comfortable and convenient room for the Students' Army Training Corps at Capital University. Our boys certainly appreciate this generosity.

The National Lutheran Council.

The organization of this inter-synodical Council took place at Chicago, September 6, 1918. All synods of the Church in this country with the exception of the Synodical Conference are represented in this body. President Schuette of our Synod was one of the moving spirits in the organization and is a member of the executive committee.

Perhaps no movement within the Lutheran Church in this generation, the "Merger" not excepted, will be of as far-reaching consequence and influence as this recently organized Council. At a meeting held in Columbus, December 11, steps were taken to send a commission to the belligerent countries of Europe to ascertain of what assistance the American Lutheran Church can be to them. Other important measures with reference to the welfare of the Lutheran Church were passed and are already being carried out. Prof. H. G. Stub of the Norwegian Lutheran Church of America is president. Rev. Lauritz





CENTENNIAL CONVENTION OF JOINT SYNOD, FT. WAYNE, IND., AUGUST, 1918.

Larsen is secretary and Washington representative, while Hon. E. F. Eilert is treasurer.

The object and purposes of the Council are briefly set forth in the following paragraphs taken from the constitution of the association:

1. To speak for the Lutheran Church and give publicity to its utterances on all matters which require an expression of the common conviction and sentiment of the Church.

2. To be the representative of the Lutheran Church in America in its attitude toward or relations to organized bodies outside of itself.

3. To bring to the attention of the Church all such matters as require common utterance or action.

4. To further the work of recognized agencies of the Church that deal with problems arising out of war and other emergencies; to co-ordinate, harmonize, and unify their activities; and, to create new agencies to meet circumstances which require common action.

5. To co-ordinate the activities of the Church and its agencies for the solution of new problems which affect the religious life and consciousness of the people, e. g., social, economic, and educational conditions.

6. To foster true Christian loyalty to the State; and to labor for the maintenance of a right relation between Church and State as distinct, divine institutions.

7. To promote the gathering and publication of true and uniform statistical information concerning the Lutheran Church in America.

The General Presidency.

Since 1894 we have had the office of General President in our Synod. The necessity for this office had long been felt and had often received attention previous to that time. The minutes of Joint Synod report as follows on the discussion relative to the creation of this office in 1894: "A desire had often been expressed for a superintendent of missions, whose duty it should be, not only to supervise the mission work, but also to look up new fields; also the desire

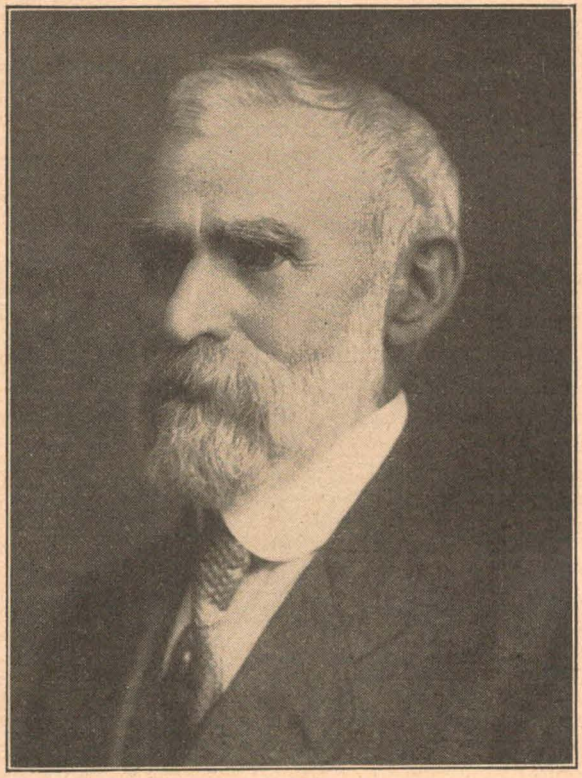
was expressed to have a financial agent for our institutions. It was suggested, therefore, that the office of superintendent of missions, financial agent and president be merged into one, under the name of, General Presidency, the incumbent of which office could at least attend to the principal duties of these several offices. His duties need not simply be confined to those mentioned in the proposed changed constitution, but can be greatly enlarged so as to include a general oversight over mission work and publication matters; to attend district and conference meetings for the purpose of giving information on any matter pertaining to synodical work."

"It was also emphasized that Synod would soon become a delegate body and that our pastors would become more and more estranged from each other, but that such an office would serve to bind the whole body closer together. The difficulty of securing a man with the necessary qualifications was generally recognized, for here we must not only consider a man's ability, but also his disposition, age, and competency in both languages. Fear was also expressed that the office of General President might lose its original intention and, ere we should know it, we would have a bishop in our midst."

However, when the matter of creating the office of the General Presidency came to a vote, it was carried by a great majority. At the same session of Synod Prof. C. H. L. Schuette, then President of Capital University, was elected to this position. Since that time the course of this office has been largely the biography of this one man. In this history we have thought it best not to attempt extensive biographies of those still living and laboring in Synod, nor does it seem wise to make an exception in this case, but certainly, in passing, a word will not be out of place.

Dr. Schuette, as he is familiarly known among us, has

served as General President of Joint Synod for now nearly a quarter of a century. He has traveled tens of thousands of miles, from the Atlantic to the Pacific, from



PROF. C. H. L. SCHUETTE, D. D.,
General President of Joint Synod.

the Gulf away up into Canada, by day and by night, in summer and winter, in heat and cold. And his purpose has always been the fulfillment of the duties of his difficult

office. Unselfishly he has gone in and out among us, calm in judgment, serious in purpose, liberal in his gifts. He has helped to maintain, to a marked degree, the unity of the spirit in our midst. We have no parties and no pope. He has secured hundreds of thousands of dollars for the various treasuries of Synod. The General Presidency has made good. And as we enter our second century we would make it the prayer of Synod, that the good Lord would continue to strengthen and bless our General President.

Ohio and Iowa.

Just as we are about to finish the writing of this history this cheering news comes to us from the convention of our Joint Synod at Fort Wayne, Ind,: *"We are one with Iowa."* Synod has taken the following action: "Resolved, that Joint Synod declare that such fraternal relations now exist between us and the Iowa Synod, as necessarily imply the mutual recognition of the existence of pulpit and altar fellowship." By a further unanimous motion, "the fraternal exchange of delegates with the Iowa Synod was provided for."

This union has been long in the making, may it therefore be the more firmly established.

Already in August of 1883 brethren of both Synods came together for an informal doctrinal discussion at Richmond, Ind. In 1886 Joint Synod resolved to invite the Iowa Synod to a discussion of our doctrinal positions with the view of attaining a mutual recognition of each other as brethren. For some reason this invitation was not well received by Iowa and not until years later was there a disposition in both Synods to come to a clearer understanding of the doctrinal positions of each other.

The basis of union was the Toledo Theses adopted by representatives of both Synods at Toledo, O., Feb. 13-15, 1907, and later ratified by both Synods. The following are the theses:

I. THESIS. THE CHURCH.

The Church, in the proper sense of the term, is the communion of true believers as it is begotten through the means of grace and as by their use it edifies itself. From this it follows:

(a) According to its real essence the Church is, and remains invisible on this earth.

(b) Common participation in the means of grace is the necessary form of the Church's appearance and the infallible mark of its existence; and in so far the Church is visible.

II. THESIS. THE OFFICE OF THE MINISTRY.

(a) The rights and duties of the spiritual priesthood comprehend not only the general command and call that believers reduce to practice their fellowship in the Gospel and their right and title to the means of grace, and accordingly teach and admonish one another in every manner, but also that without special call, they preach the Word to heathens and unbelievers, and in case of necessity, administer the sacrament of baptism; and then also, that they establish the office of the ministry, inasmuch as this office has been originally and immediately given by Christ to the whole Church.

(b) The office of the ministry rests upon a special command of the Lord, valid throughout all time, and consists in the right and power conferred by special call, to administer the means of grace publicly and by commission of the congregation.

(c) The call (to the pastorate) is a right of the congregation within whose bounds the minister is to discharge the office. Ordination is a public and solemn confirmation of the call; and is but an apostolic churchly custom or order.

III. THESIS. ATTITUDE TO THE CONFESSIONS.

(a) A binding subscription to the Confessions (of the Church) pertains only to the doctrines of the faith therein set forth, and to these all without any exception,

(b) Whereas the doctrine of Sunday as taught in the Confessions is a doctrine revealed in God's Word, it is not to be excluded from the body of obligatory dogmas.

IV. THESIS. OPEN QUESTION.

(a) All doctrines revealed clearly and plainly in the Word of God are, by virtue of the divine authority of said Word dogmatically fixed as true and binding upon the conscience, whether they have been symbolically settled as such or not.

(b) There is within the Church of God no authority whatever of departing from any truths clearly revealed by the Scriptures, be their contents considered fundamental or non-fundamental, important or apparently unimportant.

(c) Full agreement in all articles of faith constitutes the irremissible condition of church-fellowship. Persistent error in an article of faith must under all circumstances lead to separation.

(d) Perfect agreement in all non-fundamental doctrines, though not attainable on earth, is nevertheless, an end desirable and one we should labor to attain.

(e) Those who knowingly, obdurately and persistently contradict the divine Word in any of its utterances whatsoever, thereby overthrow the organic foundation (of the faith), and are therefore to be excluded from church-fellowship.

V. THESIS. CHILIASM.

(a) Any Chiliasm which conceives the kingdom of Christ to be something external, earthly and after the manner of the kingdoms of the world, and which teaches a resurrection of all believers before the day of judgment shall come, is a doctrine directly contrary to the analogy of faith, and is to be rejected as such.

(b) The belief of some, to-wit, that the reign of Christ and His saints referred to in Rev. 20, is an event belonging to the future, as also that the resurrection there spoken of is to be understood as a bodily resurrection of some believers to life everlasting, is an opinion which, though not incompatible with the analogy of faith, cannot be strictly proven from the Scripture no more than the spiritual interpretation of said passages can be shown to be the true one.

VI. THESIS. PREDESTINATION AND CONVERSION.

(a) The error of Missouri on predestination we find to consist in this, that thereby the universal gracious will of God and His decree of election are so separated as to exclude one another, and that thus two contradictory wills are affirmed of God. This error renders unsafe the foundation upon which our salvation is based, and stamps as fundamentally wrong other statements which might otherwise admit of an acceptable interpretation.

(b) Concerning conversion, drawn into controversy in connection with the doctrine of predestination, we confess that, viewed as the placing or planting of a new spiritual life, conversion does not depend to any extent whatsoever on any co-operation, self-determination or good conduct on the part of man, nor consist therein, but that it is wholly and solely the work of the Holy Ghost, working the same by His gracious power in the means of grace. On the other hand, however, we deny that the Holy Ghost works conversion according to a mere pleasure of His elective will, or despite the most wilful resistance, for example, in the case of the elect; but we hold that by such stubborn resistance both conversion and eternal election are hindered.

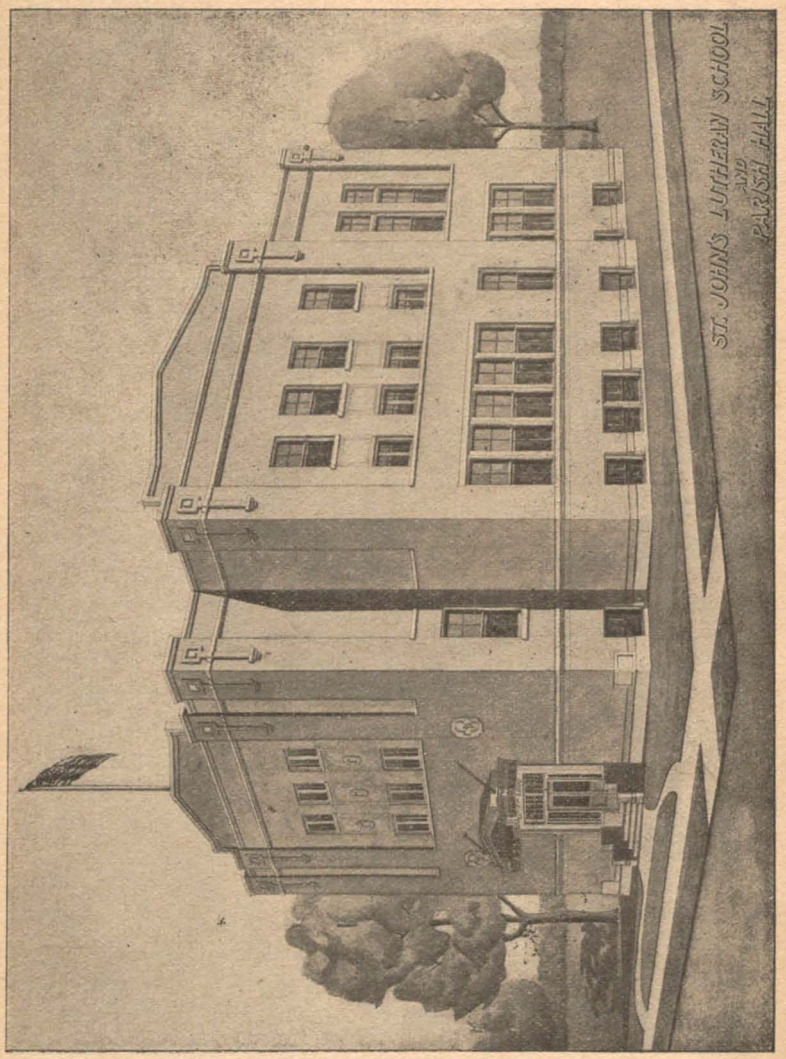
We pray that the union between Ohio and Iowa may be a long and happy one, and that our working hand in hand may redound to the glory of Jesus' Name and to the upbuilding of His Church upon earth.

CHAPTER X.

AT THE PORTALS OF OUR SECOND CENTURY.

The last one hundred years have witnessed wonderful transformations in our country. Speaking generally, it would seem that no century in all the world's history dare claim by half the material progress the last one hundred years have made. The development of our great West has no parallel in the annals of men. So vast and wonderful has been the progress that men accustomed to gauge resources and commerce have greatly underestimated the advancement made. The great nations of the earth at this present moment stand in astonishment at the tremendous resources of America. And most of our material wealth has been piled up within the memory of many now living among us.

A century ago our Synod was organized in the woods. Out of the forests on horseback came the stalwart men who formed the nucleus of our synodical body at Somerset in 1818. The sturdy frontiersman had just begun to fell the forests of the great Mississippi valley in order that he and his own, as well as the oncoming millions, might find sustenance and a home in the great basin. Farther west the great prairies like the swelling of the ocean stretched away beyond the vision of man. Great herds of bison roamed unscared by the ruthless rancher. Only here and there for thousands of miles could be seen a little smoke curling skyward as evidence of an Indian village with its primitive industries. Now from a thousand cities in the same great valley rise pillars of fire and clouds of smoke



ST. JOHN'S SCHOOL AND PARISH HALL, SAGINAW, MICH.

mingled with the rumble and roar of modern industry and commerce.

Where a century ago the stage coach came lumbering along over the rough or muddy roads the modern railway train now rushes along, going farther in an hour than the old stage would cover in a day, and carrying a thousand times more freight and passengers.

News then could not travel faster than the horse, now the human voice is carried by the electric wave from New York to San Francisco in a second.

Even in the home, what changes! When our Synod was organized, the tallow dip, the spinning wheel, the hand loom, the log fire, the beamed ceiling, the puncheon floor were the sum total of appliances and adornments. In many of our modern homes, even among the common people, we find steam heat, electric lights, tasty tapestries, a piano, perhaps also a victrola, electrical appliances of various kinds, all to save labor and bring comfort. And all these changes have come about since the organization of our Synod.

During this time however Synod has also extended her borders. At first a few scattered congregations in Pennsylvania and Ohio constituted the entire body. Today over 600 congregations with 140,000 communicants, scattered from the Atlantic to the Pacific and from the Gulf far up into Canada and even in far-off Australia, make up the Joint Synod. As has already been stated, this is not a phenomenal nor even a wonderful growth for the age in which we live, but it shows that we have been active and that the spirit of the founders to press on against all obstacles has not been lacking among us. Had our Synod trimmed her sails to the popular currents that have swept across our country she no doubt would have a larger number of adherents, larger institutions and grander

churches but she has chosen to be faithful to the trust committed to her care and be content to preach the Gospel in its truth and purity rather than seek the applause and support of the multitude.

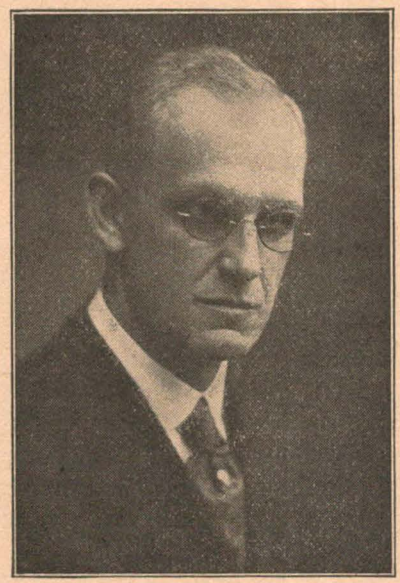
In our educational institutions last year we had 502 students. In our institutions of mercy we had 174 inmates. In the Home Mission field we had 107 missionaries and 6 teachers at work. We expended over $57,000.00 in this work. The reports of our treasurers show that during the last year over $500,000.00 has been raised and expended in the various lines of synodical work. Of course the Jubilee offering as well as the contributions to the National Lutheran Commission helped to swell the total but the figures nevertheless indicate that our Synod is not a decadent body.

Both in the foreign as well as in the inner mission field we have taken hold energetically; however in the foreign field we have been greatly hindered by the war. But we are ready to go in as soon as the doors will open.

We make bold to assert that during the years of the century we have become more confessionally Lutheran, not so much in a formal way as in church life and practice. In the early years of the century considerable laxity in doctrine was apparent in many quarters, but gradually a stronger Lutheran consciousness grew up which placed our Synod well up in the front line of conservative Lutheran bodies.

History usually shows that the tendency is to weaken in doctrine during long periods of time. In the Joint Synod this has evidently not been the case. There was perhaps a time when the pendulum swinging away from the liberalism of the first fifty years was in danger of swinging on to an unwarranted radicalism. Happily also this danger has been averted and we occupy a middle ground among

the Lutheran synods of our land. Where we differ from others to the right or to the left we are willing and ready, yea eager, to talk it all over on the basis of the Confessions and the Word. We do not pose as perfectionists but we do want to be on the side of Truth.



MR. GEO. L. CONRAD,
General Treasurer of Synod.

We look hopefully into the future. We have tried to be honest with ourselves and with others. To the Lord we have tried to be faithful. We seem more and more to discern also the same spirit in other synods. This is cheering and hopeful. The hosts of the great Church of the Reformation seem to be gradually gravitating towards a common center.

The language barriers are gradually melting away. God in His providence seems to indicate, especially in these days of great stress and trial, that all of us make every possible effort to get together. In most quarters there seems also to be a desire to be loyal to the Lutheran banner of faith. We claim a share in this movement and hope the goal may soon be reached.

We are out of sympathy with those in the Lutheran church anywhere who have nothing to learn and who maintain a haughty demeanor in their exclusiveness. We find little of the spirit of the Gospel and the church in such an attitude. On the other hand we are sorry that some, in their efforts to be all things to all men, practically desert the standards of the Church for the applause of men.

All along the line our Synod has been hampered by the weaknesses and mistakes of sinful men. Personal advantage, the lusts of the flesh, love of ease, pride and many other evils to which flesh is heir have only too often asserted themselves to the hindrance of the Lord's work. We are aware of this. We as clergy and laity would openly confess it. And our prayer is that our next century may show more faithfulness, more consecration and zeal in advancing the Lord's Kingdom.

Because of her situation territorially our Synod has had many advantages as well as disadvantages. She had the advantage of a middle position. She was not wholly eastern nor yet entirely western. She could profit by the staid East and be inspired by the aggressive West. In 1866 her hand was sought by the General Council, chiefly eastern, in '71 she was wooed and won by the Synodical Conference, largely western. Her central geographical position no doubt helped her to maintain her doctrinal and practical poise. She has been tugged at from both wings and while

at times she seemed to fluctuate yet she always regained her doctrinal equilibrium.

She has had a language question, but she never took a radical position in its solution. Sometimes the situation would be made unpleasant by some fanatically inclined brother, but Synod always took the position that local conditions should determine whether the English or German language should be used. In these later years of the century the language question seemed to be about adjusted so that it would not make any more trouble. The war upon Germany however has accelerated the passing of the German language as a vehicle of communication in our country, but with this contingency the Joint Synod has had nothing to do nor will the fact of its arising discommode to any great extent the work of our Church. We are not bound to a language but to the Gospel and we go right on in its dissemination.

We cannot pass through the portals of another century at this time without taking cognizance of the World War and its effect upon our synodical life and work. The war has affected us in many ways. Its requirements have laid tribute on every home; its ravages and fearful destruction appall us, and the prayers of the Church have been heavy with petitions for respite and relief. It has called forth offerings and sacrifices many thought we could not bring; it has brought us face to face with our brethren in other parts of the Church. We deliberate together on our common cause and present difficulties. Our young men are going to the front by tens of thousands. They are meeting and worshipping together in the camps. Coming from every synod they meet at the Lord's Table. Pastors of various synods minister to them. Of course these are not the conditions prevailing in the home church, they are

brought about by the war, but they will have to be reckoned with when the struggle is over and the boys come home.

Throughout the church we have advocated the holding of free conferences where our synodical differences might be discussed face to face and in a friendly manner. Camp pastors tell us that a thousand such free conferences are being held every day by the young men of our Church in the training camps. They are talking it all over and thank God that they are. We trust they will realize as never before the value of the treasures of the great Church of the Reformation and that their common vow will be to be more faithful to the teachings and more self-sacrificing in the service of their beloved Church. May they all realize that the Lutheran Church needs no readjustment or restatement of creed to make her in principle the most American and democratic Church in our country. The principles enunciated by Luther with reference to life, liberty and the pursuit of happiness have been woven into the American Constitution which we are more than ready to uphold.

Under the providence of God then the various synods of the Lutheran Church are being brought together for conference, for work and for the common defence. This seems hopeful, for in letters larger than any human hand could write them the call goes forth: "Children of the Reformation, gather 'round your Banner! Get your bearings from your Confessions, drop your prejudices, your notions, your personal animosities and all stand shoulder to shoulder under the Banner of Faith to which you have vowed allegiance."

The writer of these lines feels confident he is voicing the sentiment of the Joint Synod when he affirms that if there is anything, aside from surrendering the faith of our

fathers, that we can do to bring about a united Lutheran Church we stand ready to do it, and that right now. Language, cherished institutions, customs, antecedents we are ready to sacrifice if in so doing the desired consummation can be attained. But the Lutheran Confessions we cannot surrender nor even compromise. We are ready to confer, we are willing to learn, but we dare not sacrifice the faith. We cannot do otherwise.

One of the very hopeful signs of the future is the ever increasing lay activity in many of our congregations. The work of the Church is not regarded as being entirely in the hands of the pastors. The men of the church are taking hold. They are giving more liberally of their means and time that the Church may be extended. Church membership is beginning to look like work, and our men enjoy it, indeed they are happy in the service of the Master.

And the ladies! They constitute a force in most congregations that can scarcely be overestimated. The ladies' society is frequently the very backbone of the congregational activity. It is not just a little pink tea but a real working force, especially along charitable and missionary lines. What pastor is not agreeably surprised at the funds collected, the visits made, and the distress alleviated by the ladies of the congregation in the course of a year!

And our young people seem also to be catching the spirit of Christian service. The Luther League or young peoples' society usually means increased activity among the young. It is no longer unusual to see a band of young folks go out and canvass an entire community in the interest of Christian missions. Some of our mission congregations are made up almost entirely of young people. And they

are usually earnest and aggressive. Where is the pastor that does not love to labor in the midst of such a spirit? Where is the congregation that will not prosper, once it is permeated by it?

The world still throws out her enticements and succeeds in enmeshing many an unwary loiterer in the Church but



MR. OTTO SCHENK.

where there is faith and a determination to serve there will be little time and inclination to turn to the beggarly elements of a passing world. "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." 1 Cor. 15:58.

Looking towards the setting sun a beautiful evening scene unfolds before my eyes. The toilers of the day are going home; some are already there. The grind in the valley has ceased. All about, the trees are clad in the gorgeous hues of autumn. The fruitage of a long summer glows red on the hillside. The droning bee brings home the last bit of nectar. The long shadows are slowly woven into the curtain of night. The day is ended. The world sleeps. And while it sleeps another scene comes on — a picture of our passing century:

The pioneers are sleeping in the valley. The valiant soldiers of the Cross have entered into their rest. The present generation has spent a busy day. It has sent its sons into the battle of the nations, some stand upon the walls of Zion. It has given with both hands and now yearns for peace and rest. But yonder on the hill in the glow of the setting sun stand several brothers clasping hands. They kneel together. Their faith is one, their prayer is one. A reddening halo gathers over them, the portent of a brighter day. Fainter grows the din of battle. And as the night comes on and the stars come out an unseen hand would seem to trace among the glittering orbs the blessed, long-hoped-for word — Peace.

Hostilities in the Great War Cease.

As the good news comes to us that hostilities in the Great War have ceased we cannot refrain from snatching the last leaf from this book as it is going through the press and record thereon our great joy and unfeigned thanks to God that He has made this war to cease; and our prayer is that peace and prosperity may come to the nations of the earth and that the Church of Jesus Christ

may now extend her borders until the kingdoms of this world become the kingdoms of our God.

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create — and He destroy."

Done at eleven o'clock on the eleventh day of the eleventh month in the year nineteen hundred and eighteen, A. D.

SYNODICAL MEETINGS.

Organization.	No.	Year.	Date.	Place.	President.
Gen. Conf.	1	1818	Sept. 14-18	Somerset, O.	Rev. John Stauch
Special		1819	June 6-8	Germantown, O.	Rev. J. C. Dill
Gen. Conf.	2	1819	Aug. 29-Sept. 2	Canton, O.	Rev. John Stauch
Gen. Conf.	3	1820	Sept. 16-19	Zanesville, O.	Rev. John Stauch
Gen. Conf.	4	1821	Sept. 8-12	Somerset, O.	Rev. John Reinhard
Gen. Conf.	5	1822	Sept. 28-Oct. 2	Greensburg, Pa.	Rev. John Stauch
Gen. Conf.	6	1823	Sept. 13-16	Circleville, O.	Rev. J. C. Dill
Gen. Conf.	7	1824	May 15-19	Canton, O.	Rev. John Stauch
Gen. Conf.	8	1825	May 28-June 1	Lancaster, O.	Rev. Jacob Leist
Gen. Conf.	9	1826	May 20-24	New Philadelphia, O.	Rev. Jacob Leist
Gen. Conf.	10	1827	June 10-14	Columbus, O.	Rev. Jacob Leist
Gen. Conf.	11	1828	June 1-4	Canfield, O.	Rev. John Stauch
Gen. Conf.	12	1829	June 13-18	Lancaster, O.	Rev. A. Henkel
Gen. Conf.	13	1830	June 5-10	Zanesville, O.	Rev. A. Henkel
Gen. Conf.	14	1831	May 29-June 2	Canton, O.	Rev. A. Henkel
Gen. Conf.	15	1832	June 17-21	Columbus, O.	Rev. M. J. Steck
Joint Synod	1	1833	June 2-6	Zelienople, Pa.	Rev. M. J. Steck
Joint Synod	2	1836	May 29-June 3	Lancaster, O.	Rev. M. J. Steck
Joint Synod	3	1839	May 25-29	Columbus, O.	Rev. C. Henkel
Joint Synod	4	1842	May 21-25	Canton, O.	Rev. J. Wagenhals
Special, J. S.		1844	June 29-July 6	Zanesville, O.	Rev. J. Wagenhals
Joint Synod	5	1845	May 17-23	Lancaster, O.	Rev. H. Heincke
Joint Synod	6	1848	June 17-24	Columbus, O.	Rev. J. Mechling
Joint Synod	7	1851	May 22-28	Canton, O.	Rev. J. Wagenhals
Special, J. S.		1853	Apr. 22-29	Columbus, O.	Rev. J. Wagenhals
Joint Synod	8	1854	June 9-14	Zion, Seneca Co., O.	Rev. J. J. Beilharz

Synodical Meetings — Concluded.

Organization.	No.	Year.	Date.	Place.	President.
Joint Synod	9	1854	Nov. 9-14	Greensburg, Pa.	Prof. W. F. Lehmann
Joint Synod	10	1856	Oct. 9-13	Delaware, O.	Prof. W. F. Lehmann
Joint Synod	11	1858	Oct. 21-26	Hamilton, O.	Prof. W. F. Lehmann
Special, J. S.		1859	Nov. 9-15	Lewisburg, O.	Prof. W. F. Lehmann
Joint Synod	12	1860	Oct. 25-31	Galion, O.	Prof. M. Loy, D. D.
Joint Synod	13	1862	Oct. 1-8	Woodville, O.	Prof. M. Loy, D. D.
Joint Synod	14	1864	Oct. 12-19	Canton, O.	Prof. M. Loy, D. D.
Joint Synod	15	1866	Oct. 18-24	Woodville, O.	Prof. M. Loy, D. D.
Special, J. S.	16	1867	June 13-19	Hamilton, O.	Prof. M. Loy, D. D.
Joint Synod	17	1868	Sept. 30-Oct. 7	Pittsburgh, S. S., Pa.	Prof. M. Loy, D. D.
Joint Synod	18	1870	Oct. 5-12	Dayton, O.	Prof. M. Loy, D. D.
Joint Synod	19	1872	May 23-29	Bucyrus, O.	Prof. M. Loy, D. D.
Joint Synod	20	1874	Oct. 22-28	Hamilton, O.	Prof. M. Loy, D. D.
Joint Synod	21	1876	Oct. 25-Nov. 1	Richmond, Ind.	Prof. M. Loy, D. D.
Special, J. S.	22	1877	Oct. 23-25	Columbus, O.	Prof. M. Loy, D. D.
Joint Synod	23	1878	June 26-July 2	Wheeling, W. Va.	Prof. W. F. Lehmann
Joint Synod	24	1880	Oct. 13-19	Dayton, O.	Prof. M. Loy, D. D.
Special, J. S.	25	1881	Sept. 8-13	Wheeling, W. Va.	Prof. M. Loy, D. D.
Joint Synod	26	1882	Oct. 18-24	Pittsburgh, N. S., Pa.	Prof. M. Loy, D. D.
Joint Synod	27	1884	Oct. 1-7	Columbus, O.	Prof. M. Loy, D. D.
Joint Synod	28	1886	Oct. 6-12	East Saginaw, Mich.	Prof. M. Loy, D. D.
Joint Synod	29	1888	Sept. 5-11	Pittsburgh, N. S., Pa.	Prof. M. Loy, D. D.
Joint Synod	30	1890	Sept. 4-11	Columbus, O.	Prof. M. Loy, D. D.
Joint Synod	31	1892	July 7-13	Richmond, Ind.	Prof. M. Loy, D. D.
Joint Synod	32	1894	Aug. 23-29	Columbus, O.	Prof. M. Loy, D. D.

Joint Synod	33	1896	Sept. 3-10	Dayton, O.	Prof. C. H. L. Schuette, D. D.
Joint Synod	34	1898	Sept. 1-8	Ft. Wayne, Ind.	Prof. C. H. L. Schuette, D. D.
Joint Synod	35	1900	Aug. 30-Sept. 5....	Columbus, O.	Prof. C. H. L. Schuette, D. D.
Joint Synod	36	1902	Aug. 21-27	Michigan City, Ind. ..	Prof. C. H. L. Schuette, D. D.
Joint Synod	37	1904	Aug. 25-31	Fremont, O.	Prof. C. H. L. Schuette, D. D.
Joint Synod	38	1906	Aug. 23-29	Columbus, O.	Prof. C. H. L. Schuette, D. D.
Joint Synod	39	1908	Aug. 20-26	Appleton, Wis.	Prof. C. H. L. Schuette, D. D.
Joint Synod	40	1910	Aug. 25-31	Richmond, Ind.....	Prof. C. H. L. Schuette, D. D.
Joint Synod	41	1912	Aug. 22-28	Dayton, O.	Prof. C. H. L. Schuette, D. D.
Joint Synod	42	1914	Aug. 27-Sept. 2....	Detroit, Mich.	Prof. C. H. L. Schuette, D. D.
Joint Synod	43	1916	Aug. 24-30	Sandusky, O.	Prof. C. H. L. Schuette, D. D.
Joint Synod	44	1918	Aug. 20-28	Ft. Wayne, Ind.	Prof. C. H. L. Schuette, D. D.

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